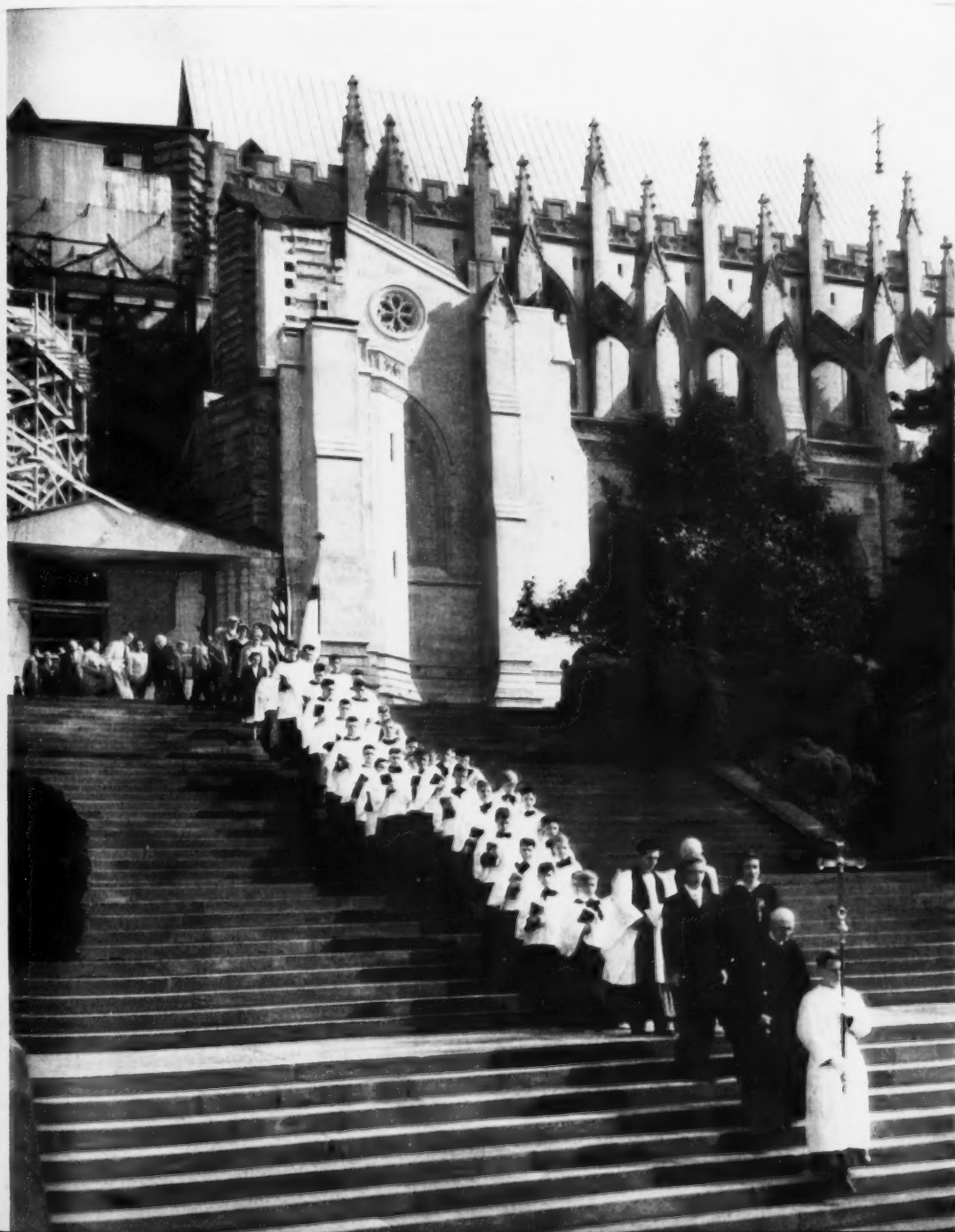


JUL 3 1950





ALTAR AND REREDOS, ST. MARY'S CHAPEL, WASHINGTON CATHEDRAL

EXECUTED BY

IRVING & CASSON-A. H. DAVENPORT CO.

38 EAST 57TH STREET
NEW YORK

37 NEWBURY STREET
BOSTON

THE Cathedral Age

Published at Washington Cathedral in the Nation's Capital
for the Members of The National Cathedral Association

VOL. XXV

SUMMER, 1950

No. 2

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THE CATHEDRAL AGE is an international magazine devoted to Cathedral interests throughout the world.

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Active \$3 to \$9
Contributing \$10 to \$99
Sustaining \$100 to \$999
Life \$1,000 or more

Published quarterly (Spring, Summer, Autumn, Winter) by the National Cathedral Association, Mount Saint Alban, Washington 16, D. C. Editorial and business offices, Washington Cathedral Close, Mount Saint Alban, Washington 16, D. C.

Entered as second class matter April 17, 1926, at the Post Office at Washington, D. C., under the Act of March 3, 1876.



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(Cover—The procession leaves the Cathedral and starts down the Pilgrim Steps following the Conservation Service held for the students of St. Albans School and the National Cathedral School for Girls immediately before the tree planting ceremony in the yard of the Bishop's House. Behind the Crucifer and the Cathedral Verger are Meredith Price, senior president at St. Albans, and Merida Gascoigne, recipient of the medal awarded for the best essay on the Need for Conservation in this country. Canon Martin and Dean Suter precede the Cathedral Choir. Photo by Ankers.)

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Supreme Court Justice Makes Address at Dedication of Two Clerestory Windows

Law and Education Windows Complete Trilogy Depicting Three Professions Most Frequently Mentioned in the Bible

THE dedication, on Palm Sunday, of two clerestory windows located in the east wall of the North Transept completed the trilogy representing the three human enterprises to which the Bible gives major recognition: medicine, law, and education. The new windows, law and education, were designed and executed in the studio of Wilbur H. Burnham of Boston and were given by Mrs. Benjamin DeWitt Riegel of New York in memory of her father and her husband, respectively.

The Law Window, in memory of William Edgar Edmonston (1843-1927), a Washington lawyer known for his deep concern for the welfare of widows and orphans, shows Moses, the Lawgiver, in the central panel; at the left is Alfred the Great, representing English common law. At the right is Justinian, representing civil law.

At the bottom of the window, from left to right, are represented King John and the Barons signing Magna Carta, Trial by Jury, and the Constitutional Convention of the United States.

The Education Window, in memory of Benjamin DeWitt Riegel (1878-1941), who did much to modernize and improve living conditions and strengthen educational and recreational facilities in the communities where his business was located, has at the top of its central panel a representation of the boy Jesus among the learned doctors, "both hearing them and asking them questions." In the left panel at the top is shown Plato (B. C. 428-348), and beneath, St. Paul sitting at the feet of his teacher Gamaliel. In the right-hand panel at the top is Horace Mann (1796-1859), the chief historical figure in the development of American education, including the training of teachers. Beneath him is seen John Amos Comenius (1592-1670), the Moravian bishop who introduced new teaching methods into Europe and published the first children's picture book.

At the bottom of the window, from left to right, are represented a little red schoolhouse, Jesus addressing a

multitude from a fishing boat, and a modern school building.

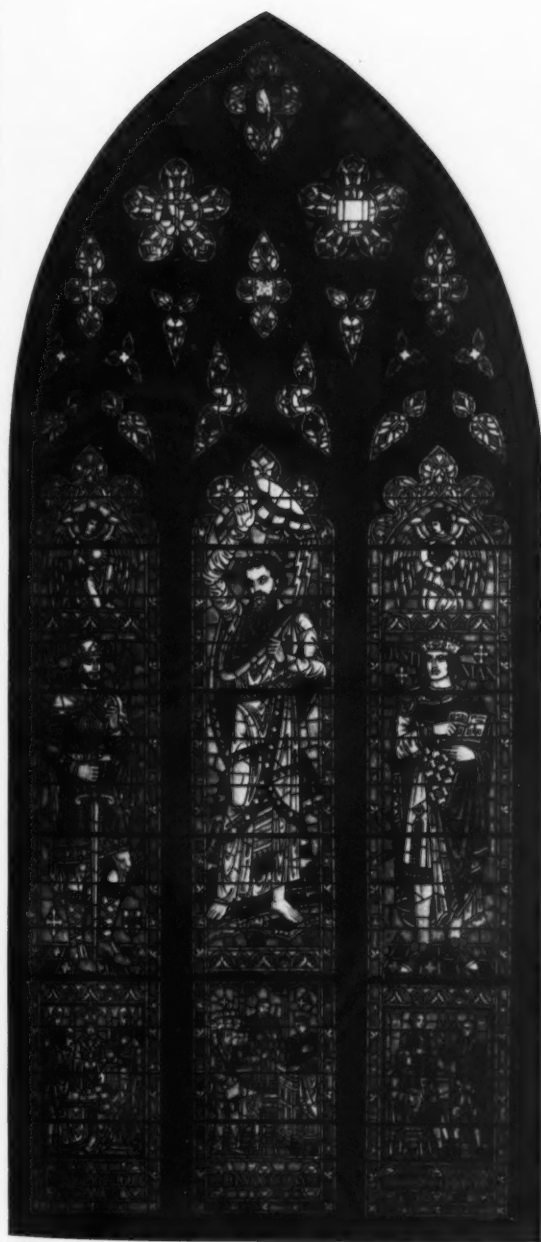
The speaker at the service of dedication April 2 was The Hon. Robert H. Jackson, Associate Justice of the Supreme Court of the United States.

Justice Jackson's Address

Some of this congregation may be surprised that a Cathedral window is to symbolize Law and Lawgivers. Law manifests itself to many minds only as authority and force, associated with endless strife and contention. Law, in that concept, would hardly afford an uplifting theme for Cathedral art. But in the Old Testament tradition, law was a body of rules to be followed because they were right, and to learn and obey them was a part of every man's education and religion. No story of the faith which has builded this Cathedral could be complete if it left out the Law.

What is this law as portrayed to us in the likeness of an ancient Hebrew Leader, a Roman Emperor, and a Saxon King of England? Although these are characters from far away and long ago, they are not symbols of a dead and buried antiquity. Ancient and foreign as they are, they personify streams of legal thought—streams that flow as living waters through our own courts of justice.

To one who thinks of law only as the command of some authority controlling a police or as only the enactments of Congress and State Legislatures, this window could have little meaning. But contrary to the impression of laymen, of the rules by which our society governs itself and which decide cases in our courts a trifling part are to be found in any law enacted by our Government. If every existing statute were repealed, there would be enough left of what courts regard as law to decide most of the controversies between private citizens. And I do not suppose many of us would live very differently than now.



The Law Window

Law does not cease to be law because its observance becomes habitual and unconscious rather than sullen and resentful. The customs and precepts by which our daily lives are ordered, by which behavior of men is self-regulated, come from our cultural, moral, and spiritual teach-

ings more than from commands of our political officials. Law in this sense has an existence and authority that does not wait upon enactment by contemporaneous governments. It is Law in the sense of a body of learning and tradition that is part of our intellectual and spiritual heritage which these figures personate.

It was this more spiritual concept of law which inspired our forefathers to risk their lives and fortunes in signing the Declaration of Independence. They invoked what they called "the laws of nature and of nature's God." They took for self-evident truth that by their Creator men are endowed with certain unalienable rights, among which are Life and Liberty. Thus they thought of Law as embodying truths above power of governments to enact and above their power to repeal.

The three majestic figures selected by the artist to symbolize Law do so only in the sense that law is something higher and more lasting than the command of contemporaneous authority backed by the police. They personify the three important, intellectual and spiritual sources of present-day law—Hebraic, Roman, and English. If one misses recognition of any Hellenic contribution, we may reflect that the genius of Greece was philosophical and artistic rather more than legal.

Of these personages, nearest to us in time and perhaps in thought is Alfred the Great, who about a thousand years ago liberated the English people from the Dane. Then he reorganized government, systematized the laws, introduced advanced legislation, and so reformed the administration of justice as to win the title "protector of the poor." He founded schools and imported scholars, for he was himself a scholar who wrote several books and translated others for the education of his people. It was he who first set in motion the intellectual and moral forces which over the years have created the Common Law, for which in this window his kingly figure stands. Alone among English Kings we call him "The Great," and his title is authenticated by history as well as by legend.

The Common Law

The Common Law, now sometimes called Anglo-American law, is a system of legal thought and practice largely evolved by British judges in deciding particular controversies. It contrasts with other systems in being less thought-out in the chambers of scholars and more fought-out in the courts; it is not a code of principles, but a collection of judicial precedents. It is the creation of judges rather than of legislators. Hence, it strongly accents the freedoms and rights of the individual as against government. Its teachings contributed to bring

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about Magna Carta, the great Charter of English liberty, and our own Constitutional Bill of Rights and trial by jury—the three bulwarks of freedom represented by scenes in the lower panels. This system took root wherever English-speaking people have settled. They transplanted it to America; after the Revolution it was adopted by the original States and it has become the characteristic jurisprudence of the United States.

Emperor Justinian, who invites our attention to his book of law, is a more remote figure. In 527 A. D. he came to the throne at Constantinople. Roman law then was scattered, conflicting, much of it obsolete, and all of it confused. Justinian saw the need for collection and compilation of the imperial laws still in force, and of the writings of the lawyer-philosophers which had gained acceptance as authorities. He delegated the editorship to an exceedingly competent jurist—Tribonian. The idea that the Emperor himself shared the labors or was even equipped to do so, is one of those charming myths that gather about distinguished names. But he ordered and provided for the work and published the massive codes which resulted. They were supposed to contain all law existing in the empire, which then ruled the known world. Justinian's Codes were destined to outlive his empire. Roman law suffered eclipse and almost extinction with the barbarian invasions; but as Europe emerged from the darkness of the Middle Ages, interest in this vast body of legal learning revived. Its fairness and equity have impressed all later lawmakers. It has been accepted in all of what we call civil-law countries and has profoundly influenced legal thought wherever men have cherished the ideal of a law-governed society. The later Roman law was designed to meet the needs of a world, and it came nearer than any we have known to universal acceptance. It is the foundation of Code Napoleon, which has prevailed in all French-speaking countries, and of the present codes of Germany, Austria, Netherlands, Belgium, Switzerland, Italy, Spain, Portugal, and all of Latin America. Even the law of pre-revolutionary Russia, to which there seems to be a present tendency to return, was described by Bryce as being Roman "at the second remove."

The Civil Law, as that derived from Justinian has become known, also has exerted a substantial influence in molding local law in parts of the United States. Through Code Napoleon, it became and still is the basic jurisprudence of Louisiana. Through Spanish or French influence, the Civil Law colored the legal thought in Texas and the territory ceded by Mexico, Florida, the Louisiana Purchase States, and the Northwest Territory. And by reason of the Norman Conquest and later ecclesiastical influences, Roman law has helped to shape even the

Common Law. So Justinian, like Alfred, is an appropriate symbol of our law.

The Law of Moses

But what of Moses the most commanding and ancient of these personalities? It is this central figure which most closely identifies law with religion, for in him were united the function of priest and lawgiver. I need not more than mention the Ten Commandments, which, to the minds of many, constitute the Law of Moses. But the Pentateuch lays down a large body of less-known general principles for the guidance of early Hebrew judges.

Perhaps it is fitting in this connection to mention the judicial system of early Israel. The Levites were chosen to be judges. The Great Sanhedrin became at some time the supreme tribunal for the interpretation of Jewish law. It probably originated in the command that Moses gather seventy of the elders of Israel to help him bear the burdens of government. At all events, it consisted of 23 priests, 23 scribes, or lawyers, and 23 elders, or leaders of the people, which, together with a vice-president and president, made 71 members, and it had final jurisdiction throughout the land. Membership not only was the highest of honors, but was governed by severe standards of learning in the law, of physical impressiveness, and of upright life. Except for the discredit it suffered for its somewhat obscure part in the crucifixion of Christ, I think we must accord it a high and honorable place among the judicial institutions of the ancient world. It is hard to say at just what period particular rules were introduced but judged in the context of its cruel times, it was always a relatively humane institution. In its judicial functions it was in many ways far in advance of its time, especially in protection of the accused, a fact which is difficult to reconcile with what we know of the "trial" of Jesus. Two witnesses were required to convict, hearsay was rejected, and circumstantial evidence was not admitted. An accused could testify but could not be made to incriminate himself, and a confession, unless corroborated, was not sufficient to convict. The judges, in voting, were expected to give reasons. If the prisoner were found guilty, he was not to be sentenced until the following day, and on the second day the deliberations and the vote must be repeated. Those who had voted for acquittal could not change, but those who had voted to convict could relent. Crucifixion was a Roman form of execution and had no place in the Hebrew law or custom. But sentence of death was savagely executed by stoning, strangling, burning, or beheading. Over the long stretch of Hebrew history, the Great Sanhedrin seems to deserve a much better name than the



The Education Window

pitiable repute it has among Christians because of one day's excitement and lawlessness. It was not the last court to blunder under the pressure of public clamor.

The Pentateuch, which embodies the substantive law of the Jews, makes no sharp distinction between crime

and sin. But the fact remains that many of our crimes were also their crimes. Their penalties were harsh and aimed at vengeance or reprisal rather than reform of the criminal. Its guiding spirit, as repeated in Exodus, Leviticus and Deuteronomy, was—

"Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, strike for strike."

But Mosaic law was an advance over many ancient codes which often took vengeance upon persons other than the one who committed the crime.

The commands of Moses, the edicts of Justinian, and the decrees of Alfred's common law, although they have important differences, do not comprise antagonistic or incompatible systems. Each does service in some large part of the world to make it less disorderly and violent. Each has shown amazing vitality and accommodation to circumstance. The precepts of Moses, besides guiding his own people, have counseled the conscience of judges and legislators of every faith and in every land. The civil law has molded the philosophy of private rights for empires and republics, dictatorships and revolutionary governments. The common law, too, has evolved through the centuries with dramatic indifference to changes in political institutions. It survived the Norman Conquest, the Tudor Authoritarianism, the English Reformation, the Puritan Revolution, the Protectorate of Cromwell, the Restoration, and a host of less violent changes. Of course, political events have caused local or temporary deviations from particular rules of both civil and common law. But more significant than their occasional variances are their general continuities. In essentials, each has maintained over centuries its integrity and character.

If we return to the question "What is law?" the personalities that look down upon us are not entirely in agreement. To Moses it meant commands from God. But Common Law has boasted of being "the perfection of human reason." The Digest of Justinian defines Law as "the art of what is right and fair," and justice as "the constant and perpetual desire to render everyone his due."

Education and Law

But upon one thing I think they all would agree with our American forefathers: Nothing will be accepted and will endure as law that does not possess the moral qualities of a natural justice measured by standards supplied from the conscience and thought of disinterested men.

Moses would be equally fitting in the window which symbolizes Education, for he, more than any other, asso-

(Continued on page 34)

A French Cathedral in a Spanish Town

BY DOROTHY L. PILLSBURY

IN THE region around Santa Fe, New Mexico, most of the churches are of the Hispanic-Indian type of architecture. Charmingly indigenous, they are built of the russet adobe soil on which they stand. Here they have stood, some for hundreds of years. But in Santa Fe itself, the most conspicuous building is the cathedral of the Roman Catholic Archdiocese of Santa Fe. Surrounded by Spanish-Indian buildings, visitors are startled into protest. What is a French cathedral doing in the old Spanish capital?

The cathedral was built by Archbishop Lamy, a native of Clermont, France, who in 1850 was sent to the little Mexican town of Santa Fe as bishop of a vast wasteland comprising much of what is now New Mexico, Arizona, Utah, and Colorado. This territory, shown vaguely on the maps as The Great American Desert, had become a part of the United States following the conclusion of the Mexican War in 1846. These were wild, stirring times for the young French-born bishop. Willa Cather has fictionized his experiences in her famous book, "Death Comes for the Archbishop." He was an epoch-maker in the Southwest.

Young Bishop Lamy came into his vast diocese on horseback. The nearest railroad reached only to Missouri, a thousand miles away, and the nearest bishop of his church was in Durango far down in Old Mexico. Indians harried settlements and the trails of settlers. Cut off from Mexican civilization by hundreds of desert miles and from American contacts by mountain barriers, the people of Santa Fe were at the lowest ebb of their religious and social life.

They had a few adobe churches in their midst served by Mexican priests who seldom or never saw their bishop in far-away Durango. Two of these churches were on the central plaza. One, the *Castrénse*, had been built in 1680 for a military chapel for the soldiers of Spain. It was almost a ruin when Bishop Lamy arrived. The other, the *Parróquia*, built in 1713, stood on the east side of plaza and was regularly used.

It was on the site of the Old *Parróquia* that Bishop

Lamy built the French cathedral. In fact, he built the new building around parts of the old. For nineteen years he had to dream of the touch of France that would embellish the old Spanish town like grace notes in music.

The cornerstone was laid in July, 1869. It contained the names of General Grant, President of the United States, various documents and gold, silver, and copper coins. Three days after the cornerstone was laid, the contents were stolen, never to be seen again.

Built bit by bit as funds could be obtained, the French cathedral has never been entirely completed as originally planned. Bishop Lamy made trips back to his native France and down into Old Mexico to ask help. Twelve times he crossed mountains and plains on horseback or wagon train. He was seventy-two years old when he made a final trip by horseback to Mexico City.

The French cathedral stands at the head of Santa Fe's main street, San Francisco Street, named for the patron saint of the town, Saint Francis of Assisi. It stands on a little terrace, silhouetted against the blue New Mexican sky and the bluer snow-capped mountains, gazing calmly down the old narrow street as if reviewing all who have come and gone along its historic way—Spanish soldiers in shining armor, colonists with squeaking two-wheeler carts, Indians padding softly along from pueblo to pueblo, and covered wagons roaring down the Santa Fe Trail.

First an American architect was in charge, later a French. The building shows Roman Byzantine influence within and without. Its walls are massive, but not heavy. They are built of native granite blocks which time has weathered to a rich, soft brown. The original plans called for two towers eighty-five feet high, eventually to reach one hundred sixty-five feet. The ceilings are arched and of red volcanic tuffa obtained twelve miles west of Santa Fe. The interior is dominated by the high altar under which Bishop Lamy now is buried.

To this day, the bells of the cathedral ring for many an old-world medieval procession. *La Conquistadora*—The Little Lady Conqueror—a two-hundred-year-old

statue which De Vargas brought into the country when he re-conquered it after the Indian Revolt of 1680, is carried to Rosario Chapel and back a week later. The chapel is near the spot where De Vargas camped before he captured the ancient city from the Indians.

On Corpus Christi Day, the Host is carried through the crooked streets, little girls scattering flower petals in the pathway. Old silken banners blow in high mountain breezes. There is the sound of stringed instruments and voices lifted in old Spanish hymns. Half of Santa Fe follows behind—old ladies wrapped in long black shawls, men holding broad-brimmed hats in their hands, children scrubbed to an incredible cleanliness, hands piously folded.

On Saint Francis' Eve, pinion fires are lighted, up and down the narrow streets. After the procession, local musicians visit the adobe homes of people whose first names are Francisco or Francisca, and serenade these namesakes of the gentle saint who preached to the little animals and the birds.

The keystone in the arch over the main door to the cathedral shows Hebrew characters deeply cut into the ruddy stone. Many visitors wonder why they are there and what they mean. They indicate the bishop's love and respect for men of all races, colors, and creeds—somewhat unusual in that day and age. The Hebrew characters spell out "Adonai—Jehovah."

The bishop not only built the cathedral, he built the first school for girls in the old town and made another wagon-train trip back to the Middle West to escort the Sisters of Loretto to teach in it. He built the first school for boys and sent to his native France for the Christian Brothers to staff it. He built the first hospital and made another wagon trip to the Middle West to

bring the Sisters of Mercy who were to give the sick and suffering of Santa Fe the first skilled care they had ever had. On these months-long wagon trips from Kansas City or Independence, cholera often attacked the bishop's party and they were often besieged by hostile Indians. Unmarked graves on the prairie received some of the Sisters. All of these institutions are in active service today.

But the bishop did not stop with institutions. True Frenchman that he was, he brought into the old town fruit trees, shrubs, flowers, vegetables. Even now, people will notice around the ancient city trees that seem foreign to the place—English walnuts, horse-chestnuts, and weeping willows.

Back of the cathedral were about seven acres that the



The Cathedral of Saint Francis reflects the French origins of its founder-bishop.

bishop turned into a verdant garden in the midst of the bare adobe yards of the natives. Here was a little spring which was used for irrigation, and which filled a small trout pool. Every inch of the garden was utilized. Some of the original trees were brought from the bishop's homeland. At one time he brought one hundred elms in tubs from the Middle West over the Santa Fe Trail. Cherries, apricots, apples, pears, and peaches grew in that garden in the midst of "The Great American Desert." It is said that whenever he made a gift of fruit to anyone he always urged them to save the seeds and plant them. When he wished to honor a friend, he planted a weeping willow on either side of the friend's window.

Not only did he plant trees, but he had a fine vegetable garden and berry bushes of all kinds. Some of the



A service in progress before the High Altar of St. Francis Cathedral. Bishop Lamy is buried beneath the altar.

work on the cathedral was actually paid for by the sale of hundreds of boxes of luscious strawberries to berry-hungry Americans. In Spring, horse-chestnut trees light cream-colored candles, and later poplars shake languid green feather-dusters against the summer sky.

In front of the cathedral, under a locust tree that flowers white and fragrant in the Spring, stands a bronze statue of the bishop from France. It is a slight figure

(Continued on page 33)

Lessons in Living

BY THE REV. CRAWFORD W. BROWN,
Canon Precentor of Washington Cathedral.

Christ's ministry was two-fold, affecting the souls and bodies of men. The ministry of the apostles, under the guidance of the Comforter, is a facsimile of the Master's: preaching the kingdom and healing the sick. The commission for the world's evangelization bids its messengers stretch out their hands to the sinner with the message, "He that believeth shall be saved," and to "lay hands on the sick and they shall be saved." This two-fold ministry of remission of sins and remission of sickness extends through the days of Christ and that of the apostles to our own day.

Lessons in Living, a three-point program, was introduced at Washington Cathedral on Sunday, February 5, with the first of thirteen informal services in Bethlehem Chapel. The service consisted of hymns, prayers, scripture reading, and an address on practical Christianity. An impressive part of the service was the prolonged period of silence maintained at the close of the address.

The second phase of the program was held on Tuesday mornings and consisted of Holy Communion, instruction in spiritual healing, and special prayers for the sick and those in need. Opportunity was given for members of the congregation to receive the Laying on of Hands. During the period of time covered by this first series three hundred and forty persons received the sacramental rite of healing. Special intercessions were offered for more than one hundred persons.

Such a program as this is of immeasurable value, and a necessity in the life and work of Washington Cathedral. This statement is proved by the fact that almost seventeen hundred persons attended the Sunday and Tuesday services and, in thirteen weeks, sixty people have sought personal interviews. Many splendid results have been obtained through prayer and the Laying on of Hands. Many have been guided into new paths of living by the word of instruction or through the medium of personal counselling. The words of Isaiah, "... the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear"; have taken on new meaning for many who have found new hope and courage, and who have gained a new perspective through *Lessons in Living*.

Bishop Dun's Cleveland Visit Recalls Founder of Bishop's Garden

CLEVELAND discovered a close link with Washington Cathedral recently when the Rt. Rev. Angus Dun, Bishop of Washington, visited that city upon invitation of the National Cathedral Association there.

It was a native of Cleveland, the Very Rev. G. C. F. Bratenahl, who became the first Dean of the Cathedral and served in that capacity from 1915 through 1936. And it was his wife, Mrs. Florence Bratenahl, who became the first architect of the now famous Bishop's Garden. Dean Bratenahl was ordained to his post by the Rt. Rev. Henry Yates Satterlee, first Bishop of Washington. Previously he served as rector of St. Alban's Church, also on the Cathedral Close.

The reminiscing began when the Bishop was entertained at tea in Cleveland's charming old residential section — Bratenahl, where Mrs. H. Chapman Rose, chairman of the Cleveland National Cathedral Association, had taken a house for the winter, and where Mrs. William G. Mather, one of the founders, and Mrs. Henry Norweb, an active member, also reside. Previously Bishop Dun had addressed a large noon-day congregation in Trinity Cathedral on the significance of Washington Cathedral in the religious life of the Nation.

All were interested to learn that members of All Hallows Guild—the garden guild of Washington Cathedral—are still following the original blueprints prepared by Mrs. Bratenahl, who for many years dreamed of and worked toward the realization of the Bishop's Garden as it exists today. At her death in 1940, the Garden's unique beauty had already achieved fame, and it remains today an imperishable memorial to her artistic genius.

Like the great unfinished Cathedral which towers above it, the Bishop's Garden contains many memorial and thanksgiving gifts made by generous donors—trees, shrubs, and ancient carved stone objects.

Pilgrims visiting it in the spring of 1950 are impressed by its authentic air of antiquity, an effect due in large measure to Mrs. Bratenahl's planning and personal efforts. Well-grown plants of box were sought out twenty years ago by Mrs. Bratenahl and transported under her direction from historic places in nearby Virginia and Maryland.

In creating Hortulus, or Little Garden, near the font, Mrs. Bratenahl conducted extensive research into the records of medieval gardens of the old world, consulting worn tapestries, illuminated manuscripts, rare herbals with their crude woodcut illustrations of early gardens. An important source of guidance was the Latin diary of a medieval monk, Wallafrid Strabo, scholar and gardener. Even the list used by Charlemagne for his imperial garden was carefully scanned.

A curving stone walk, which now leads to the old Norman Court, came from an estate in Rhode Island. Flanking the Court's 12th century archway are two Cedars of Lebanon, brought from the Holy Land and planted in 1901. An old stone font within the Little Garden, the gift of George Gray Barnard, sculptor, dates back to the time of Charlemagne. Circling it is a hedge of English boxwood transplanted from Hayfield Manor in Fairfax County, Virginia, where it once surrounded a house built by George Washington in 1761.

Reclaimed by All Hallows Guild are paving stone and curbing once used in the streets of Alexandria, Virginia,—hand-cut by slaves in the time of President Washington. In one corner of the Rose Garden is a sundial made from a 13th century Gothic capital. At the far end of this garden the Wayside Cross, also the gift of Sculptor Barnard, is a rare survival of the early days of the Christian faith in France. This is a round-headed or wheel-cross with the sacred monogram I.H.S. in the center. An inscription encircling these letters, translated from the Latin reads:

"Our soul is humbled unto the dust."

Our Great Opportunity

BY KATHARINE LEE

Education in our country has been associated with religion from the beginning. The first grammar school, begun in Boston in 1635, was founded "to teach Latin and some Greek to boys of social promise to prepare them for Harvard and consequently for the ministry." Ten years later *The Free Schoole of Roxburie* was founded by the citizens "in consideration of their religious care for posterity, taking into consideration how necessary the education of their children in literature will be, to fit them for public service, both in Church and Commonwealth, in succeeding ages." Such schools were under the joint care of Church and Corporation, but it is not only this bond which is interesting to note; these early schools were privately supported by subscription, there was no uniform taxation, and tuition fees were paid by those who could afford them. In this sense they were both public and private.

The present system of American education stems from these early "private" beginnings, a kinship which both it and the independent school have been too prone to forget. There is need today to recognize the place of each in our society, the contributions both are making to our youth, the ways in which they complement each other and the opportunities which exist for working together. This relationship needs strengthening on both sides, through such means as conferences for faculty, discussions for administrators, and shared experiences for pupils in such fields as music, art, and community services.

In Colonial days schools were founded in every community; they were built in the center of frontier forts; they followed the covered wagons West. They were called into existence because people wanted education for their children, and there was a close relationship and understanding between parent and school. This is as it should be, for parents and teachers must be partners in the education of children, since practices, standards, and ideals are fruitful only if rooted in common conviction. Neither home nor school can entirely relegate this responsibility to the other. The growth of large communities has of necessity forced public education into a system and an organization which makes this early close associa-

tion all but impossible; but it is still the very core of the independent school, since the parent selects such a school for special qualities or characteristics in which he believes.

As society has increasingly emphasized material success, schools have reflected this; the common good has been obscured by individual gain, and "public service both in Church and Commonwealth" has declined. This materialism has done more to betray our democracy than any fifth column could hope to accomplish. The independent school, because it alone is free to maintain the early educational relationship to religion and to the Church, has the opportunity and the obligation to teach moral, social, and religious values.

The Place of N. C. S.

The National Cathedral School has a unique position to fill in this kind of education since it is dedicated to teaching the Christian interpretation of knowledge and of life. Through religious practice, which is the predicate of religious experience, life can be aligned with the eternal principles of our faith. This may sound metaphysical, but it is accomplished through simple means: morning chapel together and sharing in the greater fellowship of the Cathedral services; inspired teaching by a devoted faculty and association with the great leaders of our Church; study of the Bible and the discovery that the beauty of literature and the truth of science are part of religion, too.

The second great ideal to which the Cathedral School is committed is that of democracy — the kind of democracy which goes beyond sentiment or mental acceptance to the experience itself. The daily practice of democracy in the classroom, in community living, on the campus and playing-field, is really a translation of Christian ideals into action. Democratic living is not easy to achieve, but a school offers many opportunities to learn it, through school government, committee work, and expanding social contacts. Endowment, which makes it possible to offer a fine education at relatively small cost, and scholarships, which should be numerous enough to make such education available to pupils of outstanding character and ability, are important elements in this kind of democracy.

These are the two great principles of a Church school. More specifically, National Cathedral shares with other independent schools the responsibility of educating a little over six per cent of our secondary school population, and this represents half of all the pupils who take the College Entrance Examination Board tests. About

ninety per cent of the graduates of independent schools go on to college, in contrast to the eighteen per cent from public schools. To accomplish this, high academic standards, excellence of instruction, and a sound curriculum are essential.



Miss Katharine Lee, who will assume her duties as principal of the National Cathedral School for Girls in September. Miss Lee, who comes to the Cathedral School from California, where she was principal of the Polytechnic Elementary and Junior High School in Pasadena, is a graduate of Mount Holyoke College and holds an M.A. from Columbia University. She began her teaching career in her native town, San Antonio, Texas, at St. Mary's Hall, and has since taught at Malvern Girls' College in England, the Chapin School and the Brearley School in New York City. Before going to Pasadena in 1946 she returned to St. Mary's as headmistress for several years.

Academic success is a matter of record, and the statistics of the Educational Records Bureau show that over three-quarters of the children from independent schools exceed the median score of public school children on nationally used achievement tests. Since these children

are a selected group they should do better, but mental discipline and training as well as ability are responsible for their superior performance.

Quality of instruction is a matter of concern to all schools, since there is a dearth of college graduates entering the teaching profession. It is an interesting commentary that as our material standards have gone up, the place of the teacher in the community has gone down. Palatial plants, stadiums, and audio-visual aids are all very well, but not at the expense of the quality of teachers. This decline is not just in the economic status of teachers, for they have never been well rewarded financially; it is the loss of prestige which was theirs in the last century, before technological success was so important.

The independent schools in most cases have not been able to offer salaries commensurate with those of tax-supported education. However, smaller classes, able pupils, and the opportunity for freedom and professional satisfaction have drawn discriminating and devoted teachers to their ranks. Retirement plans for the faculty of those schools which are "incorporated not for profit" are usually financed through the Teachers Insurance and Annuity Association, as the Carnegie Pension Plan is now called, by joint monthly contributions from both teacher and school. N. C. S. has become a member of this association which will care for present and future service, and its alumnae, with true appreciation of their former teachers, are raising, as part of the Fiftieth Anniversary Fund, a sum to reward past service.

A sound curriculum is a matter of opinion in these days when high schools offer credit courses in Clothing, Band, Charm, and Interior Decorating. They are right in making many kinds of learning available to pupils who will terminate their formal education with high school. The independent school, however, is committed to preparation for college, which means it must have strong departments in English, Mathematics, Social Science, Natural Science, and Languages. In addition to four courses selected from these subject-fields, pupils are urged to elect some work in music, art, and dramatics, and to participate in one or more school activities, such as the publication of magazines and annuals, discussions in political science or current-events clubs, and projects of community or international scope. Such a curriculum, taken in well-balanced proportions, should provide not only sound preparation for college, but also, and far more important, attitudes and resources with which to build a full and happy life.

At the end of the first half of the twentieth century

we face a period of great transition. Emerson said, "The best time to live in the world is a time of revolution when you can appreciate what is past and help change the future." But it is certainly not the easiest time. Our young people need, as never before, to have handed on to them with certainty those things which are essential to our culture, yet we who are the inheritors of many cultures cannot agree on what are the essentials.

As adults we lack security, and adolescents, never secure within themselves, react more violently accordingly. We live under tension, unable to read all the worthwhile books and magazines, or to share in all the vital and important things which are going on about us. We are too busy to have much time for our children, and they, on the other hand, are being drawn away from us by radio and television, and the activities and criteria of "the gang." They are subject to the same tensions and suffer the same fears which beset us in this period of armed truce and accelerated invention. The same forces which are making juvenile delinquents of some underprivileged children are making neurotics of some of the over-privileged.

In the midst of political and social confusion ourselves, it is only natural that we want our children "to know the delight in simple things," to select and hold to the good, and to discard the cheap and superficial. We want for them no ivory tower nor special privilege, but, like Toynbee's theory of withdrawal and return, a period in which they may learn true and enduring values so that their return may be significant. They must learn to act from individual conviction, and not be swayed by mob psychology; to have both courage and conviction in an age when labels and slogans are too often substituted for thought.

For all these reasons education centered in the Christian concept is needed today as never before. Such education dares to teach the fallacy of self-sufficiency and the need of dependence on God. In a time of transient values it can offer enduring truth. It can answer the cry, "Is there nothing which will not change?" It can point the way to losing one's life not in empty sacrifice but in service, there to find it. The meaning of *Our Father* can dispel prejudice, conquer hate, and expand the mind.

We have been told that education alone can save the American way of life, and through that way, the freedom of the world. To do this, virtue must be taught and intelligence cultivated. And to this great aim and high hope National Cathedral School and all Church schools, are committed.

South Wall Windows



Two small windows in memory of Margaret Sturgis Suter have been placed in a south entrance of the south crypt aisle of Washington Cathedral. Designed by Wilbur H. Burnham of Boston, the windows are the gift of a group of Dean Suter's relatives and friends. They were dedicated at a brief service held immediately after evensong on March 26.

The window in the south wall represents Music, and contains a quotation from the one hundredth Psalm, "Serve the Lord with gladness, and come before his presence with a song."

The window in the east wall (right above) is for purely decorative purposes in order to color the light which falls into the stairway area. It does, however, contain two symbols: The Phoenix, representing Resurrection, and a representation of the flower known as Marguerite.

Historic Old Durham Church

BY THE REV. REGINALD B. STEVENSON

"SAVE the old Church, save the old Burial Ground," was the late Bishop Freeman's commission to the present rector before he began his Durham pastorate All Saints' Day, 1925. The phrase intrigued him and has been inscribed on the Historical Marker at the Church.

There have been ups and downs, and inspirations and discouragements. But now one and all are assured that the church and churchyard will go on—in the old Indian treaty phrase—as long as the sun shines and waters flow. In the words of the present Bishop of the Diocese — "There will always be an Old Durham Church."

The rector's task has been twofold. First to keep alive and build up these more than two centuries of continuing "worshipping fellowship." Then, as a means to this end, what might be called "saving the history." Mussolini once said that by recapturing the history, he could best arouse aspiring youth to bring back again the glories of ancient Rome.

One of the first steps was to get the Church's priceless Colonial records preserved and made available for study and research. The manuscript department, in referring application to the Librarian of Congress, wrote on it: "We do have a precedent for photostating church records in the case of Old Pohick Church, Va.," which are doubtless of more sentimental interest but of much less historical value than the records of Old Durham

Church. Then things began to happen.

When the D.A.R. in Baltimore saw that their General Smallwood had been our Vestryman Smallwood, they referred to Old Durham as "the church on which we have all set our collective heart." In the Washington Bicentennial Year the Society placed a tablet on the church to commemorate—"the threefold bicentennial of Generals Washington and Smallwood, and of the rebuilding of Old Durham Church in brick."

A reference in Washington's Diary to his visiting the church March 17, 1771, with Neighbor Smallwood interested the Colonial Dames of Maryland. As their project for the bicentennial year, they built the Washington Memorial Churchyard Wall.

The Colonial Dames of the District of Columbia, in



Old Durham Church is typical of many of Virginia's early houses of worship.

The Cathedral Age

1949, placed the notably beautiful Old Durham State Road Marker about eleven miles from the church at the intersection of State Road No. 6 and Highway 301, near La Plata. Visitors notice particularly the ancient sundial in the Churchyard, and the William Dent Communion Silver, which is dated 1707 and is presumed to be the oldest in Maryland.

The Smallwood Restoration of the Church in 1791 is one of the bright spots in its history. When Smallwood returned to his old church after the Revolution, and after serving as Governor of Maryland, he found it almost an utter ruin and its roof tree sunk. The original walls, however, were sound then and remain so today. As if by God's decree, after every setback and period of neglect, the old church has always been restored and spiritually renewed with a mystically-resurrected life. It has stood as the rocks the tempest's wear and tear.

Bishop Claggett, in his report to the Convention of the Diocese in Baltimore, tells of the first visit of a bishop to Old Durham Church. "On Sunday, September 24, 1809, I visited Durham Church in Charles County. It is a brick church in good condition. The parish has an attentive vestry, and a faithful and laborious rector. The congregation was large and remarkably attentive to its several duties. I consecrated the church, preached the sermon and confirmed 80 persons."

The records next tell of a period of neglect, followed by the restoration of 1848, when many changes were made. These include the west entrance and center aisle, and the present historic pews. Before this second restoration the records quaintly state—"It pited all to see all so." Afterwards the Keeper of Records exults in the pean of triumph—"Our Zion once more raised her drooping head."

In our generation much has had to be done, including a new roof and floor and a \$1,064 expense of replacements and of ridding the church of termites.

The stately Bell Tower was built in 1942 to commemorate the 250th Anniversary. The 200-year-old, hand-made bricks from the old Sally Smallwood Mansion near Smith's Point were given by Aaron Straus, who also gave \$100 to complete the work, saying that a church 250 years old "ought to be finished." Bishop Freeman dedicated the tower, and Senator Tydings of Maryland made the 250th Anniversary address.

Near the Sally Smallwood vault in the southwest corner of the churchyard are the two oldest graves known in the county. The recumbent stones are on wine glass



Old Durham, showing the memorial tower which was constructed in 1942. The Rector, shown standing in the doorway, was instrumental in obtaining the ancient bricks used in order to make the tower and main body of the church uniform.

pedestals. The dates, clear and distinct, are 1695 and 1690. In the same row is the wife of Parson Harrison who resided at Holly Springs. This notable landmark still has the ancient chimneys, comparable to those in the Chimney House at Port Tobacco. He was rector after the Revolution.

Opposite the sundial and in front of the church is an ancient sailing boat anchor, salvaged from the Potomac near Sandy Point. This fitting Christian symbol reminds us of St. Paul's saying that "Hope of Heaven is our anchor of the soul." Near the anchor is the obelisk marker of Parson Prout, rector for fifty years, who left \$1,000, the interest to be used for perpetual care and upkeep of the church building.

A bronze tablet on the churchyard wall bears the names of eight vestrymen of 1929, when perpetual care of the churchyard was begun.

To come to Old Durham from Washington, follow Indian Head Highway No. 210 for 20 miles to Glymont. Then follow the church arrows left for two miles. Avoid left turn on 225, and after 200 yards note arrow pointing left up steep hill on 425 through Pisgah and Ironsides to the church. The other road from Washington, by way of LaPlata, is longer and not so good.

Flower Mart Is Colorful Occasion



Del Ankers Photos

The 1950 Flower Mart, annual All Hallows Guild festival for the benefit of the Bishop's Garden, was held this year in the oak grove at the west end of the Cathedral Close. The new location afforded much-needed shade and greater space than was possible on the Pilgrim Steps, and if the number of visitors is any indication, proved as popular as the traditional spot. The top picture is a general view, looking toward the Bishop's House. At left, Mrs. Truman, accompanied by Mrs. G. Howland Chase, president of the Guild, visits the first prize winning boutonniere booth of the Fairfax County Garden Club. At right, Bishop Dun, visiting the very popular children's section, "drives" the Washington Special for some young Mart visitors.

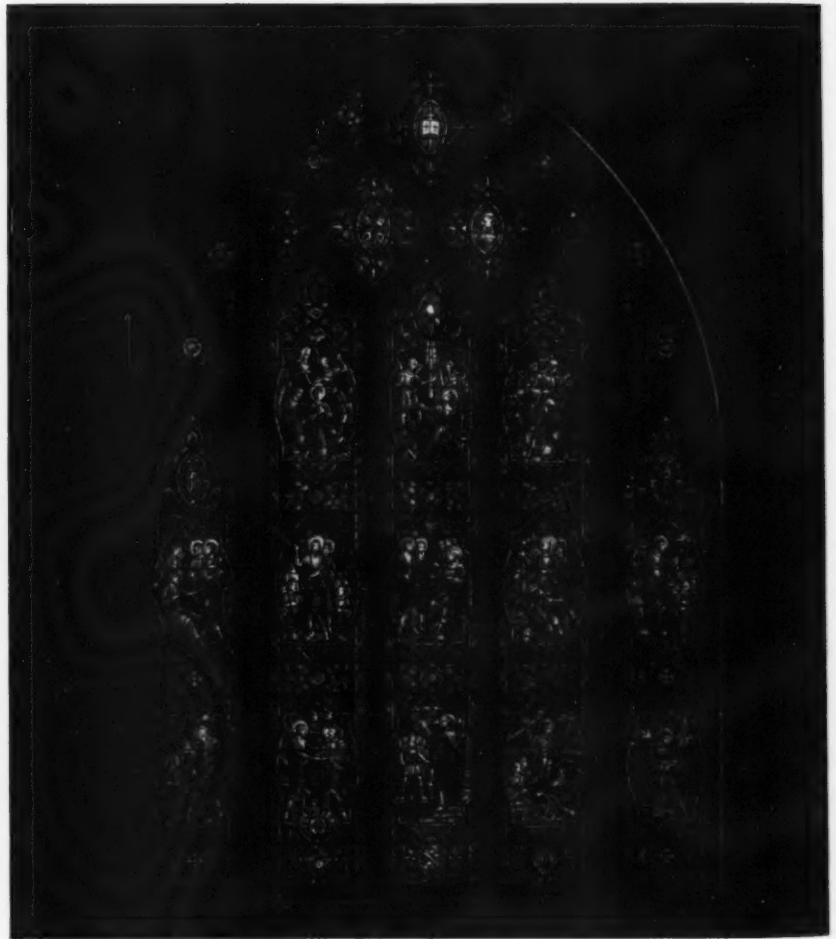
The Story of Stained Glass

BY JEAN H. BREIG

I looked at a stainedglass
window:
Red, gold, green-blue, pure
light
Streamed through its gem-
like patterns,
More beautiful still as night
Came soft through God's
own quiet;
The church and the people
there
Lifted their eyes to the
window
That shone with an artist's
prayer.

I looked at a stainedglass
window
And my heart was lifted too,
As the light of God's own
presence
Shone clear through the
gold and blue.

I had been looking at
stainedglass windows in
churches for years, never
really seeing them; thinking
how lovely the colors were,
sometimes wondering about
the people in whose memory
they had been placed, but
not really understanding
how much knowledge, ar-
tistry, and craftsmanship
had gone into their making.
But one day I did start



Incidents in the life of St. Paul are depicted in this chancel window designed and executed by the D'Ascenzo Studio for St. Paul's Church in Washington. The iconography was done by the rector, the Rev. James Richards.

to ask myself questions: How do they make a window? Who are they? Are the windows all put in when the church is built? Who plans the color schemes? Why do the colors gleam in the morning and become even more beautiful in the evening? Where do the ideas for the pictures come from? Who made the first window and where is it now? Many more questions came to me until I knew that I should have to find out at least some of the answers. So one Monday morning I set out, remembering that one of the country's famous stained glass studios was not so far from my office on Summer Street in Philadelphia. Here I found Mr. Nicola G. D'Ascenzo, son of the famous Nicola D'Ascenzo whose stainedglass windows have beautified churches in forty-five states, Washington, D. C., and foreign countries. From Mr. D'Ascenzo I learned, among many other things, that a stainedglass window takes as much planning and care and craftsmanship as a painting or musical composition; in other words, it is a major work of art.

The exact date of the first stained glass, to answer one of my questions, seems to be in great doubt, but most authorities agree that in one form or another the art is over eight centuries old. The term itself, indicating the discovery that silver stain, when painted on clear white glass and fired, turns the glass yellow, dates from about 1300. Not until the 19th century were fine stainedglass windows made in this country, which is now a leader in the art.

In the making, designing, or purchase of a stained-glass window, so many factors claim first place that it is difficult to find a real point of departure. The design, or color-sketch in miniature, is one of these. (Incidentally, the designer and purchaser must have some idea of the ultimate cost of the window before they can plan intelligently. This information is costly if overlooked!)

Since strength and power, as well as balance and unity, are components of good design, the subject of a window, its size, its height, and setting, must be carefully considered, and at the same time. Because every window involves a problem of light, the artist must know the exact spot where it is to be placed, the local light conditions (such as trees and buildings near at hand), the color of the interior walls of the church, the type and proximity of other windows. The quality and intensity of the light are of paramount importance.

Light, we must repeat, has everything to do with the success of a window, and a really great window will have color and beauty at every hour of the day, from

its pale early hours, through its golden brightness, to its fading glow. This is why the color-composition of a stainedglass window is so important. The central theme is brought to life by the sunlight. Light and color are of the first importance in stained glass, the only fine art which depends on translucence for its beauty and effectiveness.

A stainedglass window has a long life; it is always before the public. Therefore, it should be designed and made by a master craftsman. In considering stained glass, price is not a yardstick of quality. A simple window requires as much artistic ability as an ornate one; the difference comes only in the size and intricacy of the design. The finest and most perfect windows convey their message simply, but powerfully; beautifully, but clearly.

After the size and position have been determined, the light considered, and the subject chosen, the artist makes a sketch in color. This is the window in miniature. Although it cannot have the jeweled appearance of the actual window, it gives a fair idea of the finished product. The sketch having been accepted, the artist next makes the "cartoon," which is a full-size drawing of the window in black and white. This is actually the pattern, so the separations of color are very accurately indicated. The master glazier takes the cartoon and makes of heavy paper a cutline drawing and patterns.

This he turns over to the cutter who cuts the patterns apart with special scissors which have two-edged blades spaced so that they leave room for the leads between the pieces of glass. With the cartoon and the sketch in front of him, the glass-cutter places each pattern on the cutline drawing. From his glass cases he then selects the colors that best match the color sketch, much as an artist uses his palette. The glass-painter's operation follows next. He takes each piece of glass and, after laying it on the cartoon in its proper place, traces the lines of the drawing on the glass. This transfers the actual picture to the glass with glass paint, which is then fired in the kiln.

When the glass is removed from the kiln, it is placed on a large piece of plate glass — each separate piece in place — and hot wax is dropped in the joints. Then the whole, sealed by the wax but still on the plate glass, is put up on an easel and the spaces painted with lamp-black. The artist then applies a flat mat or wash to the glass, which he later treats to take out certain areas for highlights and tones. This is the procedure which controls the light as it comes through each piece of

(Continued on page 39)

National Cathedral Association Convenes In Washington for Annual May Meeting

**The Hon. William R. Castle Elected to Presidency During Three-Day Program
of Services and Meetings**

CLEAR blue skies, against which the high pinnacles of the Cathedral stood brightly white, characterized the weather for the three days of the 1950 Annual Meeting of the National Cathedral Association. Seventeen states and many more regions were represented by the forty-seven chairmen who gathered in Washington May 8-10, to take part in a program of religious services, business meetings, and social events planned to bring them into the active life of the Cathedral and at the same time enable them to gain fresh inspiration for their invaluable contributions to that life.

The unfortunate, but unavoidable, coincidence of the Washington Diocesan Convention and the opening day of the Annual Meeting made it necessary to postpone the corporate Communion service until the morning of the second day. Services on the first day were limited to compline conducted in the College chapel by the Warden, Canon Wedel, for the chairmen. On Tuesday afternoon evensong, held in the Great Choir, and conducted by Canon Brown, included special prayers in memory of Mrs. Suter, whose gracious and generous participation in the 1949 meeting was followed almost immediately by her death.

After the service Paul Callaway, Cathedral organist and choirmaster, played a half hour recital on the great organ. That evening Canon Cleaveland conducted the compline service, and on Wednesday a special service of intercessions was led by Dean Suter in the Chapel of the Resurrection. Beyond the "formal" services, however, was always the overall atmosphere of the Cathedral, bringing even to the business sessions a sense of the power of the Spirit, of dedication and of sanctification.

The Hon. Joseph C. Grew opened the meeting in the library Monday morning. Reporting on the year just past he discussed the importance of securing additional chairmen and told how successful this phase of the work has been—a gain of nearly 300 chairmen, regional, area,



The Hon. William R. Castle, long time devoted and generous friend of Washington Cathedral and an honorary member of the Chapter, was elected president of the National Cathedral Association this spring. Election was for a three-year term.

Mr. Castle succeeds the Hon. Joseph C. Grew.

and parish, during the year. Called upon for a statement on the present membership, Randolph Bishop, director of the department of promotion and trustee of

SUMMER, 1950

the Association, reported 7,200 on May 1, 1949, and 8,400 on May 1, 1950 a gain of 1200. He emphasized that these figures, the latest obtainable, did not reflect the full impact of the spring membership drive and expressed his conviction that before July 1, when the Cathedral's new fiscal year begins, the Association may have surpassed its own best membership record of ten thousand and will have met the financial goal of \$55,000 for the year.

Mr. Randolph Bishop, chairman of the nominating committee, presented the slate of trustees: Mrs. Frank S. Johns of Richmond, Va.; Mrs. David S. Long of Harrisonville, Mo.; Miss Anne Carter Greene, the Rev. Leland Stark, and Mr. Randolph Bishop of Washington, D. C., all to hold office for three-year terms. Mr. Grew called for a vote and the candidates were unanimously elected.

Chairmen's Reports

Mrs. Shaun Kelly, first vice president, took the chair to receive the reports of Regional Chairmen. These were interrupted for luncheon at the Girls' School, where Miss Mabel Turner was hostess to the delegates and took them through portions of the school, first speaking briefly on the history and the hopes of this, the first institution to be established on the Close.

Regional reports were continued during the first part of the afternoon sessions, and followed by the presentation of one of the "Cathedral Prayer" series services, in order to acquaint all chairmen present with this distinguished new public relations feature. Thereafter the meeting adjourned to go into committee session. Four committees were established to study various phases of N. C. A. work and report to the general meeting: Educational Media, Mrs. Frank S. Johns of Virginia; Benefits, Mrs. Richard Hobart of Eastern Massachusetts; Membership, Mrs. David S. Long of Missouri; and Publicity, Mrs. Ashbel T. Wall of Rhode Island and Mrs. Otis J. Story of Southern Ohio, co-chairmen.

A highlight of the Annual Meetings for some years now has been "The Dean's Evening," an informal gathering of all delegates for the purpose of hearing from the Cathedral Dean something of its day-by-day life. To make more vivid the various phases of the Cathedral's work described, Dean Suter invited several members of the staff to attend the meeting and be introduced to the delegates. Presented this year were Mrs. Carlotta Barnes, director of the Curator's Shop; Mrs. Virginia Rauch, supervisor of the files (and supplier of the many lists needed by N. C. A. chairmen);

Mr. James Rosenberger, superintendent of gardens and groves; Mrs. George J. Cleaveland, chairman of the linen committee of the Cathedral Altar Guild; Mrs. Roberta Saltsman, chief Cathedral Aide; Canon Richard Williams, who spoke briefly of his work as director of the Diocesan Department of Social Welfare, and how the Cathedral contributes to this important work; and Mr. Benjamin W. Thoron, treasurer.

Mr. Thoron presented a brief, factual report of the Cathedral's finances, emphasizing the vital role played by National Cathedral Association in the maintenance and extension of its work. He stated that for the nine months period for which figures are available, \$32,181 in dues and gifts had been received through N. C. A., to which will be added the more than \$14,000 received in April (an unusually heavy month because of the April 1 membership renewal mailings for payment by



J. Carroll Photo

Mrs. Montgomery Blair, for the past year chairman of the Washington, D. C. Regional Committee, was elected first vice president of the National Cathedral Association.

May 1). Thus, to reach the goal of \$55,000 set for the year, before July 1, seems assured, particularly as the figures reported could not reflect any results obtained from the spring membership drive.

Going on to a discussion of more general phases of the Cathedral budget, Mr. Thoron noted the various expenses and told how they are met. He pointed out that next year's budget will be no lower, as the Cathedral cannot retrogress, and must on the contrary continue to extend its influence. He repeated how dependent the Cathedral is upon the good work of the National Cathedral Association.

Dean Suter then threw the meeting open for general discussion and questions.

Committee Reports

The second morning was taken up by committee meetings, attended not only by the chairmen but by members of the Cathedral staff whose work concerned the problems being studied. In the afternoon the group visited Beauvoir, the Cathedral elementary school, where the principal, Mrs. Elizabeth Taylor, showed them some of the building and equipment and described the school's program. Following this, several of the chairmen attended the service of dedication of the new greenhouse, recently completed under the direction of All Hallows Guild. Continuing a program planned to introduce the chairmen to as many of the Cathedral Close institutions as possible, the group went on to St. Albans, the boys' preparatory school, where Canon Martin met them and, after outlining some of the peculiar characteristics of this cathedral school in a Capital city, escorted the visitors through two of the buildings, including classrooms where students were actually at work.

The final business meeting was convened by Mr. Grew on Wednesday morning. Because of a By-Laws ruling, members of the Board of Trustees, scheduled to hold its annual meeting that afternoon after the adjournment of the Association's Annual Meeting, held a brief preliminary meeting to elect officers in time to introduce them to the delegates. While the Board members retired, Mrs. Kelly took the chair and called for the first committee report to be presented by Mrs. Long, chairman of the committee named to study problems of membership, methods of securing new chairmen and of establishing N. C. A. committees. Mrs. Hobart presented the report of the committee appointed to consider various types of events which might properly be planned to raise funds for the Cathedral, and recommended that chairmen contemplating a Cathedral benefit



Mrs. David S. Long, chairman for both Missouri Regions, was elected second vice president of the National Cathedral Association at the Annual Meeting. In addition to her work in Missouri, Mrs. Long has, during the past year, represented the Association at meetings in Illinois, Kentucky, Oklahoma, Arizona, Iowa, and Arkansas, and done an outstanding job in helping to discover and enlist new leadership.

of any kind obtain the endorsement of the Dean before going ahead with detailed plans. The committee on educational media, headed by Mrs. Johns, studied the use of films, and slides, the desirability of arranging for exhibits of Cathedral shop wares, obtaining speakers from the Cathedral staff, and introducing the Cathedral through its Christmas cards. The publicity committee, which discussed principally the use of newspapers, magazines, radio, and posters, reported through Mrs. Story, who served as co-chairman with Mrs. Wall.

Officers Introduced

Following the reports, the new officers were presented to the delegates: President, the Hon. William R. Castle; First Vice President, Mrs. Montgomery Blair; Second Vice President, Mrs. David S. Long; Secretary, Mr.

Randolph G. Bishop; and treasurer, Mr. Benjamin W. Thoron.

Mr. Grew called upon Mrs. Kelly, to whom the delegates gave a rising vote of thanks as an expression of their appreciation of the work she has done during her three years as vice president. She thanked her associates for the fine cooperation and inspiration given her during her term of office and declared that her work for the Cathedral, through the Association, would always be one of the richest experiences of her life.

Mr. Grew then addressed the group, saying, "As this is my last moment as your president, I should like to tell you how deeply I have appreciated the privilege of working with you these past three years — working with you in a great cause." He thanked Mrs. Kelly, Miss Cork and members of the Cathedral staff for their support and extended his wishes for "constructive and progressive achievements" to his successor, Mr. Castle.

(Ed. Note. The full text of Mr. Grew's address has been given to all regional chairmen and delegates to the Annual Meeting. Others wishing copies may obtain them by writing to the Cathedral.)

The meeting then adjourned to attend intercessions,

followed by a tour of the recently completed portion of the South Transept which will be the War Memorial Shrine. Dean Suter and Mr. William Russell, construction supervisor, conducted the tour, pointing out that the N. C. A. delegates were the first to view the shrine from the inside, whence scaffolding has just been removed. The Dean also took the group into the North Transept and described the iconography of the five great clerestory windows, four of them placed since the 1949 meeting of the Association.

Throughout the meeting period time was provided for social occasions which would permit the delegates to become better acquainted with each other, the members of the Mt. St. Alban family, and members of the Washington Committee of the Association. On Monday there was the luncheon at the National Cathedral School for Girls. Late that afternoon the canons' wives were hostesses at a tea held in the Cathedral Close home of Canon and Mrs. Brown. For Tuesday the Washington Committee had arranged a dinner at the Sulgrave Club, with Bishop Dun and Canon Charles Martin, headmaster of St. Albans School, as speakers. Dean Suter as toastmaster explained that this was a family occasion, all guests being in one way or another actively connected with some phase of the Cathedral's life. He introduced the guests at the head table: Bishop and Mrs. Dun, Miss Turner, Canon and Mrs. Martin, Mr. Grew, Dr. and Mrs. Blair, and Mrs. Kelly, and called upon the dinner committee chairman, Mrs. A. S. Monroney, and her assistant, Mrs. James M. Barnes.

Dinner Addresses

In an inspiring address Bishop Dun spoke first of the Cathedral, expressing the hope that its upbuilding may be "a thing of joy, not another burden laid upon the shoulders of struggling humanity." "Here is something," he said, "which does not have to be built tomorrow. I hope that it will be as the opening of a door to all people, so that they may build something of rare beauty, in gratitude to God and to those who are remembered here. This is our common task: to build something fair and clean and lovely which shall be the open door of opportunity to others."

Turning more particularly to the evening's general theme of education, the Bishop mentioned the three Cathedral schools, the College of Preachers and the libraries, "where young life reminds us that the Cathedral is representative of life; that it is an expression of life, of people, an utterance of people's awareness of God." "A cathedral," he continued, "is a rich complex



Miss Virginia C. Cork, chairman for West Virginia, retired as secretary of the National Cathedral Association after three years of able and devoted service.

The Cathedral Age

expression of man's response to God. Through the centuries it has gathered the symbols of the ages, beginning as a loving response to God. If it is not an answer to God, it is untrue, false, a museum piece. In the measure that it is a response to God it is true; it says things to man which could not be said in any other way. It uses a language of many sorts. It faces up, and out, and becomes also a medium of God to man.

"I shall leave the mysteries of education to Canon Martin, but I will say this, that education is largely an attempt to fill growing minds and hearts with the greatest utterances of the human spirit and so evoke the same. We must seek to have our schools be places where growing lives are lovingly exposed to and fed upon great utterances of faith and devotion—above all on that Life which answers wholly to God and can therefore serve as the medium of communication of the awareness of God to man: And the Cathedral is the praise and setting forth of that Life."

Canon Martin spoke briefly, first stating the three things which he believes must distinguish the Cathedral schools. First, the church school must teach better than other schools; second, the church school must nurture children in the directions God intended them to go; third, a church school in Washington must incorporate in its program the benefits of the special advantages inherent in its location at the heart of the Nation. After citing some of the particular ways in which he believes St. Albans School has done these things, Canon Martin continued, "We cannot force, by formal courses or means of worship. Our children must grow in the spirit

of the Cathedral life. Our schools must be a community directed and nurtured by the spirit of God. The Cathedral is a means of expressing this spirit. God's spirit speaks through it. When one approaches Washington from Virginia one sees Capitol Hill, the lesser hill of men's struggles, and above it the hill on which stands

FOUND

A four-skin fur piece was found in the Bishop's house following the May 10th luncheon for Annual Meeting delegates. The scarf bears an Henri Bendel label.

the Cathedral, a symbol of the most magnificent utterances of man. We must strive to make St. Albans a means of making our young people more adequate than we have been."

The final event of the three days was the luncheon given by Bishop and Mrs. Dun at their home, a delightful occasion which allowed delegates and the Washington Committee members who acted as assisting hostesses to review the accomplishments of the meetings before the out-of-town chairmen took their leave.

Present at this year's Annual Meeting were: Mrs. Billy V. Ayers and Mrs. David S. Long of Missouri; Mrs. Cleveland E. Bacon, Miss Rosemary Baltz, Mrs. Arthur Boal, Mrs. Lucy W. Dodge, Mrs. Warren P. Smith, Mrs. Livingston Rowe Schuyler, Miss Susan Street, Mrs. Francis Thurber and Mrs. Atwood Violet.

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Del Ankers Photo

Among those attending the services dedicating the new greenhouse were some of the N.C.A. chairmen at the Cathedral for the Annual Meeting. The greenhouse, operated under the auspices of All Hallows Guild, is used to grow many of the plants and seedlings sold through the Cottage Herb Garden. Dean Suter, who conducted the brief service, is flanked by the Cathedral Verger and a Crucifer.

The Message of a Cathedral Window

I am the Light; heaven's greatest gift to man.
I am the sunrise;
And the sunset;
And the rainbow—
The daily miracle of Color.
I am the Springtime and the Autumn.
I am the only art discovered by any religion—
I am the Dawn and little children's laughter—
The brook in the woods.
I am as fragile as a child and as beautiful;
as compelling as a lovely woman;
as magnificent as the character of a great man—

improved by every attack.
I am the moon on the lake at midnight.
I am memories—the woman who went away
and daily returns to bless you.
I am phantasy; and witchery; and mystery,
I am yesterday; and to-morrow.
I am the good Lord's leading missionary;
for 800 years I have functioned twelve hours a day
while the pulpit speaks for twenty minutes a week.
I appeal to all races and all ages.
I am beauty; and beauty is God made manifest.

JAMES SHELDON



"Christian Attitudes" Prayer Series Theme

The Very Rev. John W. Suter, Dean of Washington Cathedral, who conducts the radio services of "Cathedral Prayer," has announced that "Christian Attitudes" will be the theme of the third 13-week series. Currently these transcribed programs are being heard locally over Washington's good music station—WQQW—on Sunday mornings at 8:45, and the Dean's brief meditation on some aspect of a Christian's life today is a high-light of each 15-minute recording. The first eight services of this third series deal with the Lord's Prayer, analysing in turn the eight familiar phrases that comprise what is probably the most famous prayer in the world.

The musical portions of "Cathedral Prayer" are under the direction of Paul Callaway, Cathedral organist and

choirmaster, who was recently named Director of the Sesquicentennial Chorus.

"Cathedral Prayer" transcriptions have now been heard in fourteen cities — in Ohio, Pennsylvania, North Carolina, Missouri, Oklahoma, California, Massachusetts and Virginia — and will soon be heard in several more. The reaction to this new type of religious radio program has been enthusiastic from the standpoint of both "education" and "public relations" for "Cathedral Prayer" captures for the listener the essence of a service in the Cathedral itself while offering an unusually effective means of publicizing the work of the National Cathedral Association in building and sustaining Washington Cathedral.

Historic Indian Battleground Is Site Of Texas' Oldest Protestant Church

By NAOMI SELL TALLEY

THE Indians were on the warpath. One thousand strong, the dread Comanches were moving toward Lockhart Springs on Plum Creek. The warning struck terror into the hearts of the little group of settlers near the cold limestone springs discovered in 1826 by Byrd Lockhart.

In the sparsely settled new Republic of Texas, land was free for the taking, and on the lush grassland along Plum Creek cattle and horses waxed sleekly fat. This would mean money to Lockhart Springs settlers when the trail drivers came through driving cattle to Kansas. But fat cattle and horses were coveted by the Indians and, of the western tribes, the Comanches were the most feared and the most ruthless. Out to avenge their losses in the Council House Fight in San Antonio in March of that year 1840, they had swept down the valley of the Guadalupe River, killing, burning, stealing as they went—the greatest single raid ever conducted by Indians in the Southwest.

On lathering horses, without rest or sleep, a handful of grim-faced men rode hard ahead to arouse the settlers and warn them of their danger. Victoria had been attacked August 6, they reported. Cuero had been attacked. Linnville, on Lavaca Bay, had been ruthlessly sacked and burned on August 8. At Linville, the inhabitants barely escaped with their lives by taking to boats in the bay. There, from a safe distance, they watched their homes and stores burned to the ground. Two persons had been killed and two women, a Mrs. Cosby, granddaughter of Daniel Boone, and Matilda Lockhart, niece of Byrd Lockhart, had been abducted.

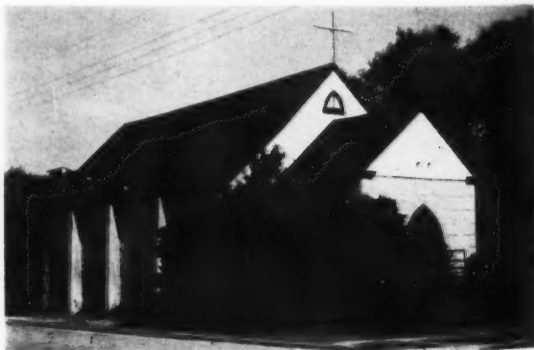
Glutted with raided foodstuffs and exultant with victory, the Indians headed northward from the coast toward Lockhart Springs. With 1,500 stolen horses loaded with plunder, and driving cattle ahead, they moved mercilessly through the rich countryside, leaving destruction and death in their wake. They were a ludicrous and terrifying sight, those who had glimpsed the cavalcade reported—the long string of hideously painted savages, some marching attired only in tall silk hats,

some dragging behind them the tails of frock-tailed coats; others were riding, even the tails of their horses were tied with brightly colored ribbon streamers, the look evidencing the Comanches' conquest of Linnville.

"Yes, the Texas Rangers are on the way," the gaunt riders answered the inevitable question. "Three detachments, we hear. One hundred and fifty soldiers. But they may not arrive in time."

Nor did they. The news that the Rangers were coming had heartened the settlers; nevertheless, they hurriedly organized themselves into three squads and invited General Felix Huston, head of the militia, to take command. When early on the morning of August 12, 1840, the Comanches emerged from the timber east of Lockhart Springs, giving their bloodcurdling war cry, they were met by a small volunteer army, composed of 87 Texans and 13 Tonkaway Indians who had allied themselves with the Texans against their common enemy. The group was led by General Felix Huston, Colonel Edward Burleson, and Colonel Matthew (Old Paint) Caldwell, experienced Indian fighters.

In the battle that followed, although the Texans were vastly outnumbered, they had none killed and but few wounded. The Indians were decisively defeated, with



The oldest Protestant church building in Texas is Emmanuel Episcopal in Lockhart.

many casualties.

This battle of Plum Creek, at Lockhart Springs, was the last important Indian battle of the western frontier. It was a milestone in the history of the new Texas Republic, for no longer need settlers fear marauding Indians; they could pursue their peaceful occupations and rear their families in safety.

It was at the site of this historic Indian battle that a few years later the settlers of Lockhart Springs erected a building in which they might worship God in their own way. This building, the oldest Protestant church building in Texas still used by the congregation as its house of worship, is the Emmanuel Protestant Episcopal Church at Lockhart, Texas, the county seat.

The church had its beginning in 1853, at a time when Texas had been in the Union only seven years. Franklin Pierce was president of the United States. On August 14 of that year, the Reverend Joseph Wood Dunn arrived in Lockhart to organize a congregation for the Emmanuel Protestant Episcopal Church. On August 21, in the little frame schoolhouse, five communicants in the three-day-old Emmanuel Episcopal Church assembled to hear the first regular Protestant sermon preached in Lockhart. The number of communicants soon increased to nineteen, and the building of a church where regular services could be held was believed necessary.

Four men agreed to put the roof on and the windows in, if Mr. Dunn would get the walls up. He accepted the challenge. These four men were appointed as a building committee. Donations for the building fund were taken from the members. A woman in East Texas and one in Philadelphia donated \$250. From this original fund materials for the building were purchased. The foundation for the building was laid early in 1854, but work progressed slowly, as the men could work only when time could be spared from their other duties. Although slow in raising the walls, the workers took great care to get together only the best materials that could be had. In March 1856, the building was completed and with justifiable pride dedicated, "after all debts were paid."

In 1853, when the church building was begun, Lockhart was a small village, consisting only of a few stores, a courthouse, jail, and a handful of houses set in a grove of beautiful liveoak trees. The word "Springs" had been dropped from the name of the town when the county was organized, in 1848. Settlers had hardly recovered from the Mexican and Indian wars and the ten-year struggle of the impoverished Republic.

There was but one railroad in Texas when Emmanuel Protestant Episcopal Church was built. This was the

Buffalo Bayou, Brazos & Colorado Railway, built by General Sidney Sherman. The road was chartered in 1850; work was begun at Harrisburg, Texas, in 1851, and by August 1853, rails had been laid as far as Stafford's Point, a distance of 20 miles. Service on the road started September 7, and when Emmanuel Church was completed in 1856, the railroad had been extended to Richmond on the Brazos. This was the second railroad to be built west of the Mississippi. The first was the Pacific Railroad in Missouri.



Emmanuel Church at the turn of the century.

There has been no material alteration to the church since it was completed. Its area has not been expanded or contracted one inch. Here are the reasons: The foundation of white limestone was laid on a bed of gravel, dug down two feet or more. The walls, constructed of rock and native cement, are two feet thick. The architecture is Spanish, as is typical of many of the early churches in southern Texas. The original plastering, inside and outside, was of the same native cement and sand. This cement, obtained locally, seems to have been the contributing factor in the stability of the walls.

The timbers used as roof supports in the building, of hand-hewn native cedar, were hauled overland from the port of Indianola, on the Texas Gulf coast. Indianola, which was destroyed by a tropical hurricane in August 1886, was fifteen miles from Port Lavaca. The timbers were hauled the long distance to Lockhart by ox-teams dragging carts which rolled on wheels made of wooden disks. Frequently, the carts would break down, so that the business of getting timbers for the church was a slow and tedious process, requiring weeks for a round trip.

The original floor of the church was of Austin chalk blocks, sawed in eighteen-inch square slabs and laid on the ground flat. This floor was used until a few years ago, when because of dampness in rainy weather, a new

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Washington Cathedral Chronicles

Administration Building Started

On St. Patrick's Day (no special significance, except that it was the day for the regular monthly meeting of the Cathedral Chapter) ground was broken for the new administration building. The gilded and beribboned spade was wielded by the Ven. Albert Lucas, formerly Canon Lucas, Headmaster of St. Albans School, an honor accorded him in recognition of his sustained and vigorous advocacy of the need for the new building. Participating in the brief service, which was conducted by Bishop Dun and Dean Suter, were members of the Chapter and of the working staff of the Cathedral. The latter group was far better represented than the former, doubtless because the Chapter will continue to meet in the Cathedral Library which has accommodated them in comfort for years, so that they could not possibly be as interested as are members of the staff in the prospect of convenient, weatherproof working quarters.

Because of the slope of the ground — the building is being erected at the end of the east cloister on the northeast side of the Cathedral — the basement will be fully utilized for files and the work of the Christmas card department. The two stories will provide office space for all departments, save music, which will remain in the adjoining cloister. During the spring weeks Canon Lucas' very small hole in the hard March ground has grown enormously; the bulldozer and shovel have been replaced by cement mixers and "When we move into the new building" has become the most overworked refrain on the Hill.

* * *

Massing of Colors

The bad weather jinx which has haunted the annual Massing of the Colors by patriotic and veterans societies for the past several years was thwarted this year by the decision to hold the service in the Cathedral, rather than plan it in the amphitheatre and try to crowd into the

church at the last minute. The result was a very impressive service and the massed colors were as effective and moving in the majesty of the Cathedral setting as they had ever been out of doors. The speaker was the Hon. Edward Martin, Senator from Pennsylvania.

* * *

George Washington Baccalaureate

Preacher at the George Washington University baccalaureate service was one of the distinguished alumni of the school, the Rev. W. Curtis Draper, '32, former Canon Precentor of Washington Cathedral and now Rector of Trinity Church in Upper Marlboro, Maryland.

* * *

St. Albans Graduation

St. Albans School graduated its forty-first class at commencement exercises held in the Great Choir of Washington Cathedral on June 3. Bishop Dun presided and awarded diplomas to the graduates presented by Canon Martin, headmaster. The speaker was the Hon. Frank Pace, Secretary of the Army.

* * *

Cathedral School for Girls

Commencement at N. C. S. this year was highlighted by the observances held in connection with the Fiftieth Anniversary celebrations. More than 100 alumnae from all parts of the country returned to their alma mater for the special events which began with an historical pageant presented by students, alumnae, and parents on Friday evening, June 2. Athletic events and the class day program were on Saturday's calendar. On Sunday a corporate Communion for alumnae was celebrated early in the morning in the Great Choir and that evening Dean Suter preached the baccalaureate sermon. Traditional Flag Day exercises took place on Monday afternoon, with Judge Frank H. Myers of the Municipal Court for the District of Columbia as the speaker. That evening the alumnae held a dinner, to which members of the graduating class were invited, at the Chevy Chase Club. Bishop Dun was the speaker Tuesday morning at the commencement exercises held in the Great Choir.

* * *

Distinguished Guest Preachers

Two visitors to the United States are among the guest preachers scheduled to occupy the Cathedral pulpit this

summer. On June 25 the Rev. Oliver S. Tomkins of London, Associate General Secretary of the World Council of Churches will preach, and on the last Sunday in July the morning sermon will be delivered by the Rt. Rev. Geoffrey Francis Allen, Bishop of the Diocese of Egypt, whose cathedral is All Saints in Cairo.

* * *

Former Principal Dies

Mrs. Barbour Walker, Dean Emeritus of William Smith College and principal of the National Cathedral School for Girls from 1906 until 1913, died January 19 at her home in New York City.



During her many years in the field of education Mrs. Walker, who was 83 at the time of her death, had had an unusually varied and valuable career. Following her resignation from the Cathedral School, she went to the Philippines, where she established and for several years directed, under

the aegis of the Protestant Episcopal Church, a school for girls. She served with the American Red Cross and the Y.M.C.A. in France during the first World War, and upon her return to this country went upstate New York to Hobart's sister college, serving as dean of this Episcopal school from 1919-1929.

Mrs. Walker, a widow for many years, is survived by her daughter, Mrs. Edward Lyndon, and her sister, Mrs. Livingston Rowe Schuyler.

Retiring Principal Honored

Miss Mabel B. Turner retires this month after twenty-one years' devoted service as principal of the National Cathedral School for Girls. During the spring months, as the time for her leave-taking drew nearer, many tributes were paid Miss Turner, none more fitting than the brief words spoken by Bishop Dun at the Cathedral



Miss Mabel B. Turner

School Alumnae Dinner held in January to mark the opening of the school's fiftieth anniversary celebration.

"I cannot let this occasion pass without a tribute, however brief and inadequate, to Miss Turner. In the best sense of the word, she is a 'gentle woman'; her service to the School has been selfless ministry, free from the will-to-dominate that so easily takes possession of those who get to the top of any of our little human heaps. I am sure that she has communicated her own spirit of courtesy and tolerance and sensitivity to all things peaceable and lovely to many who have passed through the School in those twenty-one years, and built these qualities into its living tradition. For Miss Turner's service I am deeply grateful to God and to her. Her successor, facing a new time, will receive a good inheritance."

FRANCIS POINT

(On the Rappahannock, 150 miles from
Washington)

*A Vacation or Week-end of Real
REFRESHMENT and RECREATION*

Southern Hospitality on a Peninsular Farm

For Reservations:

Miss Laura V. Francis, White Stone, Virginia

The National Cathedral Association At Work

Without publishing a book, full justice cannot be done to the annual reports submitted by Regional Chairmen of the Association at the time of the Annual Meeting. Those present heard a few highlights of the programs carried on in the Regions represented, but the three-minute time limit on oral reports reduced even these to a fraction of their value. The gleanings published herewith are not much better, but may serve at least to show how widespread is our work, how enthusiastic and hard working are our chairmen.

Arizona—Mrs. Hartgraves—Inaugurating state-wide drive for enrolling all World War II servicemen and women in the National Roll of Honor. This plan was conceived as a means of introducing Washington Cathedral to a Region where few persons know of its work.

Central California—Mrs. Livermore—Increased activity at Grace Cathedral in San Francisco has claimed the first attention of this Region, but some new N. C. A. members have been enrolled.

Northern California—Mrs. Kramer—Activity in this Region did not begin until a committee was formed in Eureka last fall with Mrs. Paul E. Freydlig as area chairman. Mrs. Kramer was appointed only a few days before the Annual Meeting, to which she, as the "most distant chairman" was given an especially cordial welcome. This new seat of N. C. A. activity has already gained several members and is using the "Cathedral Prayer" radio services which were purchased through the efforts of the Eureka Committee.

Colorado—Mrs. Haberland—After two years of publicity and presenting programs at the various churches, at the Annual Diocesan meeting we were able to secure seven new chairmen to add to the five we already have. Our booth attracted a great deal of attention and we sold a great amount of Cathedral glassware. One of the priests suggested using the tall glasses as flower vases, matching the color of the vase to the altar hangings. So when you come to Colorado you may see this idea carried out. We also played the records at the meeting.

Our monthly church paper for the Diocese uses the Cathedral cut each month so the chairmen can easily locate news of our activities. A letter goes out to each chairman about three or four times per year giving news and details, so that although we may not see them very often, they will feel they have an active part in anything we do.

A Constitution has been written which will be submitted to our annual meeting in January. Each officer has also been given a list of her duties and responsibilities.

The Cathedral Prayer series is to be inaugurated shortly and the Building Fund Campaign is also moving forward.

Delaware—Mrs. Warner—With three active area chairmen, this Region has made an excellent record. The membership drive was launched at a meeting at which Canon Miller was the speaker early in April. The results, thanks to a great deal of personal follow-up work on the part of the Regional Chairman and her assistants, put Delaware over the top, even before the Annual Meeting date, and a few additional new memberships have been received since that time.

Indiana—Mrs. Neel—"One thing we are doing it to put THE CATHEDRAL AGE into every school and public library in Indiana. This I am sure, will pay later."

Iowa—Mrs. Craton—Mrs. David Long of the Missouri chapter addressed the women of the fourth Iowa District meeting at Council Bluffs, Iowa, on April 12, on the subject of the Washington Cathedral and I wrote to her requesting that she find a committee member for us in that area if possible. I hope to hear favorably from her soon.

I wrote Mrs. M. M. Meredith of Atlantic, Iowa, asking her to become a District Chairman or at least a committee member there, but as yet I have not heard from her.

I am writing the Rev. Gordon Smith of Des Moines who will be consecrated Bishop of Iowa, asking if he can suggest anyone in Des Moines to take the place of Mrs. Herbert Horton who has resigned her Committee membership in that city.

Kansas—Mrs. Wick—A National Cathedral educational booth was set up at the 1949 Diocesan Convention. Leaflets were distributed and THE CATHEDRAL AGE and Christmas cards were displayed. Posters and educational material were placed in the three Wichita churches. Invitations-to-Membership forms have been mailed to twenty-five persons. Christmas card lists (of possible purchasers) have been prepared for the Cathedral office.

Mrs. Frank H. Johnson has been named chairman for Emporia. Work kits were given to the Rev. G. L. Evans of St. Paul's in Kansas City and to the Rev. A. H. Benzinger of St. Paul's in Coffeyville.

Kentucky—Mrs. Porter—In 1950, Kentucky has experienced changes of parish chairmen in the National Cathedral Association. These new chairmen have started the year with high purpose and a sincere interest in the welfare and progress of our Washington Cathedral.

The fruits of labor during the membership campaign have not been abundant, and our heads hang somewhat low in discouragement and disappointment because our quota is so far beyond us.

Despite the seemingly apathetic response to the membership appeals, there is a continuing annual increase in interest in the Cathedral. One of our clergy has constructively suggested that next year he sponsor a letter of appeal for membership to each of his parishioners.

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Our total membership in Kentucky may seem discouragingly low this year. However, to some extent, this is due to the fact that our membership now represents only the western half of the State. The eastern region has been separated from the western region and is temporarily unshepherded. We were happy in the appointment of Mrs. Louise Allen Short to the chairmanship in the Diocese of Lexington, but unfortunately Mrs. Short was able to serve for only a brief time.

At many church sales in the fall, Cathedral Christmas cards were sold.

An executive committee of the Louisville area of the Diocese of Kentucky has been formed. Other committees throughout the Region will subsequently be created.

Louisiana—Mrs. Coates—Mrs. Coates accepted appointment as Regional Chairman for Louisiana late this spring. Immediately afterwards she outlined her plans as follows: On Monday, May 8, the spring board meeting of our diocesan Woman's Auxiliary will meet here in Baton Rouge. I will begin by presenting an invitation to membership to each one of the members. Bishop Girault Jones of Louisiana will be with us and I shall hand him an invitation also.

Mrs. Robert Howell of Lake Charles is one of our diocesan chairmen of the Auxiliary Department of Christian Social Relations. She is a very fine person and will be an excellent chairman of the Southern, or Southwestern, part of the state. I will see her at the board meeting and we can talk over the best way to begin the Cathedral Association work.

As chairman of the Louisiana Region, I will ask three (at first) to help me. Our Woman's Auxiliary hand book will provide addresses of many women in the different parts of the state. These we can use as a starter. However we will keep the work separate from W. A. work so as not to cause confusion. For this reason I am glad to have some N. C. A. stationery and would appreciate some with my name and address.

Again let me say I do regret so much that I will not be there for the N. C. A. meeting. I will be anxious to hear all about it and hope I can go the next time.

Eastern Massachusetts—Mrs. Hobart—The committee met in Boston monthly from October through May. The principal fall activity was procuring advertisements for the program of the two N. C. A. Committee-sponsored presentations of Handel's "Messiah" by the Handel and Haydn Society of Boston, a project which annually brings a \$1000 gift to the Cathedral. Sale of Cathedral articles during intermissions added \$170. this year. Ground work for the spring membership drive started in February, with letters addressed to rectors of the 141 active parishes of the Region, asking their cooperation in appointing a parish chairman. Many responded, and twenty-eight chairmen were thus enrolled. Although the result appears small, the Committee felt a good beginning in closer parish relationships had been made. The letters all carried a return form on which the rectors could request a date for showing the Cathedral movie or slides.

Committee members contributed the cost of the "Cathedral Prayer" series of thirteen radio services and, with the help of Miss Elizabeth Burt, arranged for their broadcasting over leading local stations. Publicity has also included an article in the diocesan magazine and several newspaper stories.

In April meetings in behalf of the membership drive were held in several parts of the Region, parish churches combining for programs at which the story of the Cathedral and the work of the National Cathedral Association were presented. Notable among these meetings, at all of which "Faith in the Future" leaflets and membership forms were distributed, were a parish chairmen's meeting addressed by Mrs. Guido R. Perera, daughter of the late Dean Phillips and a National Cathedral School alumna; a meeting of four parishes in Cambridge addressed by Mrs. Shaun Kelly; and a meeting for parishes in Boston's Back Bay district addressed by the Rev. T. P. Ferris of Trinity Church.

Another outstanding activity reported by Mrs. Hobart, and made possible by the devoted and generous cooperation of her committee, has been the writing of hundreds of personal notes to prospective members—a total of 700 inclosing membership forms and leaflets.

Western Massachusetts—Mrs. Kelly—The Region is divided into six areas, each with an executive committee, at least two of which include non-Episcopalians in their roster. The Region has purchased the "Cathedral Prayer" series and the services have been broadcast over Worcester, Pittsfield, and Fitchburg stations.

Two benefits, both peculiarly suited to serve the Cathedral, were held during the year. In Fitchburg the chairman, Mrs. Willard B. Soper, arranged a concert by a section of the Boston Symphony Orchestra, the Zumbler Sinfonetta. The Pittsfield Committee, Mrs. Frederick Kates, chairman, sponsored a Choral Evensong sung by the choir of All Saints Church of Worcester in St. Stephen's, Pittsfield, and the offering was sent to the Cathedral.

The excellent results obtained by the spring membership drive in this Region point up to the advantages of careful organization. Each area committee handled its own drive, planning meetings, making calls, and writing many personal notes. As of May 15, 110 new members were reported, an excellent record, and one which is daily improving as late memberships are received in Washington.

Eastern Michigan—Mrs. Ford—Mrs. McGraw, who did not retire from the chairmanship until February, and who has continued to work with the new chairman this spring, reported a fall meeting at which impressions of the 1949 Annual Meeting were presented. In February Mr. Bishop went from Washington to meet with the Michigan chairmen and at that time Mrs. Ford was introduced. Michigan's work in the spring membership drive was outstanding, bringing in the largest total of new members recorded to date (May 15)—150 new members. Michigan has also made a notable record in the number of Building Stones purchased by persons introduced to this Cathedral participation program by N. C. A. workers.

Mississippi—Mrs. Chisholm—Widespread expansion and building projects in this Region have made promotion of the National Cathedral Association's work difficult this year. The chairman has concentrated on trying to enlist parish chairmen and on keeping up the interest of present members.

Missouri—Mrs. Long—Missouri, with two dioceses, is divided into nine districts and for each of these Mrs. Long has appointed an active chairman, and working under the direction of these nine women are sixty-five parish chairmen (the total number of parishes in the state is seventy-six).

The Cathedral Age

Mrs. Long reported that during the past year slides have been shown, with the accompanying lecture, seven times. The State Chairman spoke at the Annual Meeting of St. Luke's Hospital Auxiliary in Kansas City and has been invited to speak at the Spring Board meeting of the Woman's Auxiliary to the Western Missouri Diocese which will be held in June. Four District Meetings of N. C. A. parish chairmen have been held.

One hundred "Invitations to Membership" in N. C. A. were mailed out. The Cathedral poster, with accompanying literature, was displayed in fifteen churches on "Missouri Sunday in Washington Cathedral." Material for the 1950 Membership Campaign went out to each of the sixty-five chairmen.

The Missouri chairman has fallen far short of the goal she set for herself two years ago and could become discouraged if she would permit it. But there has been several extenuating circumstances that have acted as deterrents to the success of a membership drive in Missouri. Christ Church Cathedral in St. Louis is being restored at considerable cost and all parishes within the Missouri Diocese have been solicited for funds to help with the building program.

Being an optimist by nature, it is my opinion that the time is more propitious now for an increase of active interest in the Cathedral of St. Peter and St. Paul, among the churchmen of Missouri, than it has previously been. We now have our N. C. A. state committee organized and through the slow process of education, and with careful consideration to good public relations, we believe we are building a solid foundation in Missouri for future support of our great Cathedral.

Central New York—Mrs. Black—Complete reorganization of this Region has been brought about by the appointment of active chairmen in every leading town. The outstanding event of the year was the visit of Canon Miller early in the spring, when the executive committee held a luncheon for him and he spoke on the work of the Cathedral and the Association.

Southeastern New York—Mrs. Bacon—For some years the major undertaking of this Region has been an annual benefit held just before Christmas. This year the resulting gift to the Cathedral, largely made possible by the sale of advertisements for the programs, was \$2000. Increasing emphasis on enrolling new members has also characterized the New York Committee's work this year, and meetings, including a large one at the Society of Colonial Dames headquarters, have featured showing of the Cathedral pictures and the distribution of membership forms and literature. This is another Region where the loyal efforts of a well-organized committee have made possible the use of personal letters in interesting new Cathedral friends.

Nevada—Mrs. Dayton—This Region, made up of a Missionary District, is characterized by many local demands for expansion, with the natural result that arousing interest in the National Cathedral Association's work is difficult. Mrs. Dayton reports some friends made for the Cathedral through her attendance at convocations.

North Carolina—Mrs. Griffith—Illness has hampered Mrs. Griffith's work this year and prevented her attending the Annual Meeting. The state was represented by the recently appointed Thomasville area chairman, Mrs. Meade Hite, who

told of inaugurating the work there, using Christmas cards and newspaper stories. Also representing this Region at the Meeting was Mr. W. B. Wray of Reidsville, another new chairman who "came to learn."

Northern Ohio—Mrs. Rose—The work in this newly-organized Region has centered in Cleveland where an excellent committee arranged two major events during the year. In the fall, with the enthusiastic support of the Bishop, a showing of the Cathedral film, followed by a tea, was held for more than 150 persons. Membership cards were distributed and Cathedral articles sold.

The second project centered around the Bishop of Washington's visit to Cleveland in April. As an example of what can be accomplished to arouse interest in Washington Cathedral, this occasion was outstanding. Again with Bishop Tucker's help, the committee received the fullest cooperation from the clergy, press, and radio, as well as the general public. Bishop Dun was interviewed on Washington Cathedral over a coast-to-coast radio hook-up on the morning of his arrival, which had been heralded by display stories in the three large city dailies. At noon he spoke at a service in the Cathedral, announcements of which had been sent out by Bishop Tucker with the help of the Dean, the Very Rev. C. B. Emerson. In spite of the difficult hour and threatening weather, the Cathedral was full. In the afternoon Mrs. Rose opened her home for a tea, at which 150 persons had an opportunity to meet Bishop Dun and learn more of the Cathedral in Washington. That evening he was the guest of a committee member, Mrs. R. Henry Norweb, and Mr. Norweb at dinner.

The Committee concluded that Bishop Dun's visit was a most necessary and worthwhile stimulant to interest in Washington Cathedral. Membership cards were placed in all pews at Trinity Cathedral before the service there, and were also distributed at the tea.

In addition to the two special events, the Committee arranged for the broadcasting of the "Cathedral Prayer" series over the Cleveland station of the National Broadcasting Company, on Sunday mornings at 9:15 for thirteen weeks.

Southern Ohio—Miss Johnston—At the last minute Miss Johnston was unable to attend the Annual Meeting, but the Region was ably represented and Mrs. Perrin March of Cincinnati presented the report. The outstanding event in that area was the benefit held early in the year. (Spring, 1950 *Age*) In the Chillicothe area great progress has been made in setting up an organization and securing active chairmen. This area is using the "Cathedral Prayer" broadcasts. Excellent placement of news stories in the local press has featured the Southern Ohio work this year.

Oregon—Mrs. Horsfall—Oregon, too, is facing many local needs and problems, but the chairman writes, "Our Bishop recently sent me a list of the diocesan clergy and I am asking each one to send me names of communicants whom I may invite to become members of the Association. Meantime, it has been my privilege to do a bit by making gifts of THE CATHEDRAL AGE to twenty-five friends."

Southeastern Pennsylvania—Mrs. Whitehurst—The tangible results of the past year's work as far as new memberships in the N.C.A. may be very small indeed. Because of the demands of many organizations and causes in a large city, it

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has been almost impossible to get area and parish chairmen to work on the Membership drive.

Because of a program of talks on the Washington Cathedral the chairman has been giving for the past ten years in churches, schools and women's clubs the Cathedral has been brought to many people who had never realized the significance of what was happening on Mt. St. Alban. Many who have heard the talks have made special trips to the Cathedral to see for themselves what they had seen on the Cathedral slides.

Pennsylvania Sunday (the second Sunday in January) was celebrated by having the Governor of the state represented by a member of his cabinet, and four congressmen in the procession at the 11:00 o'clock service in the Cathedral.

In March Dean Suter gave a talk on "The Magic of Stained Glass" in the auditorium of the Museum of the University of Pennsylvania to an appreciative audience. Mr. George Wharton Pepper and Mrs. Van Valkenburg, the former N.C.A. chairman, were of inestimable value in publicizing this event.

Southwestern Pennsylvania—Mrs. Cluss—Making her first Annual Meeting report, Mrs. Cluss said, "The organization of the Region—in this year of coal strikes and hungry people—has been a difficult one. I have secured ten area chairmen who have been hard at work on the membership drive, with varying results. Reports are incomplete, but up to May 15 thirty-six new members had been secured.

Rhode Island—Mrs. Wall—The Rhode Island Committee membership represents ten parishes, one Congregational church, and includes five areas. Mrs. Wall's report reflects the energy and loyalty of this group: In the autumn we planned our Bridge and Canasta party which was held on December 8. Four members of the committee opened their very beautiful houses in Providence, also one in Newport and one in Wakefield did the same. The houses in Providence were very near one another and those purchasing tickets were entitled to visit any or all of them at the conclusion of the card party. Tea was served in two of the houses and all the food was donated as were the tables and chairs. Christmas cards, children's books and herb pamphlets were consigned to us from the Cathedral and we took in \$46.29 on these articles. Sixty-eight tables were sold at \$8.00 each and we received many donations in money. To our horror we had to pay the Government a 20 per-cent tax on all tickets sold which took a large slice of our profits, but we have learned through this sad experience to avoid such an occurrence another year by the simple means of printing "donation" on the tickets.

Our publicity for the party was good and *The Providence Journal* gave us a full page spread with pictures on the front page of the Society Section of the Sunday paper. We finally cleared over \$600.

In January we sent a letter to every Parish in the Diocese informing each rector of the very beautiful colored slides of the Cathedral which we own and are available at no cost to them. A member of our Committee who has had much experience with pictures shows the slides and gives the accompanying talk. This letter resulted in a number of appointments throughout the state and the pictures were enthusiastically received at each showing. We have more engagements for later this Spring. We believe this is good educational work.

Because the late Bishop Perry of Rhode Island loved Washington Cathedral dearly and served it faithfully for many

years, as well as his having held the office of Presiding Bishop, the Rhode Island Committee has been working for over a year towards plans for a memorial to him to be placed in the Cathedral. Last May we gave \$500 to start a fund for this purpose. This year we are adding \$800. For the past month we have been working, as have all the State Committees, to obtain new memberships. We were asked to get only 29 new members which must seem a very small number to some of the larger states. However, we decided to get as many more than the 29 as we could and to approach each prospect personally. The results have been gratifying and I am happy to report 101 new members.

South Carolina—Mrs. Simonds—General strengthening of N. C. A. work in this region was reported, notably through the appointment of new chairmen. The outstanding events of the year were the annual garden tour, the proceeds from which are being added to a special South Carolina fund for placing a building gift, and the visit this spring of the Very Rev. Merritt F. Williams of Springfield, Mass., who as a former canon of Washington Cathedral and present Chapter member, spoke on the Cathedral's work.

Tennessee—Mrs. Wofford—Illness has hampered the Regional Chairman's efforts to complete her N. C. A. organization, but she has reported a new chairman, Mrs. Charles Seymour, for the Knoxville area, and Mrs. G. Edward Campbell for the Johnson City area, with prospects for leadership in Nashville and Memphis.

Southeastern Texas—Mrs. Morris—Following a stirring presentation of the work of the Washington Cathedral by Mrs. Theodore O. Wedel, the group of nine members was organized on January 31, 1950. On March 15, plans were made for the April membership drive. It was decided not to have radio broadcasts, but to appeal by telephone calls and personal solicitation to friends.

The beautiful N. C. A. posters were placed in all of the Episcopal church vestibules in Houston, the YM and YWCA, the main branch of the Public Library, the Junior League luncheon club, and Autry House. The posters were supplemented with local data—in red on the yellow square the number of the Houston quota for memberships, and a local phone number where they could be secured.

Invitations for memberships were published in 16 local church bulletins, at three nearby towns and at one mission. Speakers were furnished to three women's association meetings. The color and sound film of the Cathedral was shown to representatives from the various churches at a preview, and it has since been shown five times to one young people's service league, and four adult groups.

We sent letters to 24 self-supporting parishes in this region. There our technique has been faulty, as we have had only four replies and no memberships. However, we expect to show the film in Waco on May 13.

May we take this opportunity to commend the excellent leadership and working kits supplied to us by the NCA? The organization of the drive, the splendid manual, and the newspaper releases could not have been better.

Utah—Miss Overfield—This Region too is engaged in many local projects which makes interesting people in the Cathedral difficult, but the chairman reiterates her belief in

The Cathedral Age

the Cathedral's work and promises increased effort to gain new members for the Association.

Virginia—Mrs. Johns—Three Regions actually are contained in this state, but Mrs. Johns continues to direct all N. C. A. activities, a feat made possible by the excellent cooperation of the area chairmen she has appointed. The Richmond committee, led by Miss Helen Adams, has concentrated its spring efforts on placing the "Cathedral Prayer" radio series. In the Southwestern part of the state Mrs. Joseph Cox of Roanoke has scheduled two meetings for this month, with Canon Miller as the speaker. Mrs. Houghton Metcalf, the energetic chairman for Farquier, Loudon, and Clark counties in the northern part of the state, prefaced the spring membership drive by a public showing of two outstanding motion pictures, tickets for which were sold at the door following widespread advertising. Proceeds were given to the Building Fund, and the affair served to introduce many prospective N. C. A. members to the Cathedral cause.

Western Washington—Mrs. Hay—The chairman reports that she has enlisted her Bishop's help in locating additional chairmen. She has given several talks on Washington Cathedral during the year, and feels that emphasis in her Region must continue to be on educating people in the Cathedral's work.

West Virginia—Miss Cork—Five active area chairmen and twenty-four parish chairmen have been active in this Region during the year, with an executive committee including the Regional Chairman, the Diocesan president of the Woman's Auxiliary, the Diocesan Altar Guild director. A

plan to reach Methodist groups is being inaugurated, with the appointment of Mrs. Andrew Gardner of Charleston as N. C. A. representative for the Southern District of Methodist Church Women. Three chairmen received awards for outstanding work: Mrs. C. J. Cunningham for her work in arranging Cathedral exhibits and Mrs. John Rosevear for her leadership as Monogahela Area Chairman, and Mrs. D. A. McKee of Wheeling for her work as chairman of the Northwestern Area.

The West Virginia plan of encouraging altar guilds to hold group memberships in the Association is proving successful and two guilds have allocated a portion of their N. C. A. payment for the purchase of altar candles, one selecting the state honor Sunday and another the week of the Annual N. C. A. Meeting.

The most important item to report for the year is the acquisition of a slide projector and sets of slides of the Bishop's Garden, the gifts of Mr. Edwin May of Huntington. Many requests for the use of this equipment have been received from garden clubs, patriotic societies, schools, church groups, a summer conference and women's clubs. The Cathedral motion picture has also been booked ten times and the Regional Chairman has made numerous talks about the Cathedral. A new feature of the work has been the cooperation of a travel bureau which distributes Cathedral literature and books its Washington tours to include a visit to Mt. St. Alban.

The memorial fund initiated last year in honor of the late Bishop of West Virginia, W. L. Gravatt, has been augmented by gifts totaling \$127 this year.

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A French Cathedral

(Continued from page 8)

clad in the cape and cassock of his office. His head is bare. When the snows of winter fall, they often give him a rakish baseball cap of white. Right in front of the statue at Christmas time is Santa Fe's manger scene. In a wattled piñon bower stand life-sized beasts of the field, saints, and angels grouped around a rough little manger. Children on the way home from school stop and look with big eyes. Spanish laborers going home from a day's work stop and say a prayer. But the eyes of the statue seem fixed on the western hills across the wastelands. West he came in his youth to become the builder of an epoch for the whole Southwest.

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Justice Speaks at Dedication

(Continued from page 3)

ciated teaching with law-giving and learning with law-abiding. In this, his example contrasts sharply with the indifference of modern education to law. Though law is one of the elementary forces that shape every man's life, perhaps to the uneducated masses in an industrial society it must remain a mystery, symbolized by a policeman. But we have put law so largely outside of our cultural life that it is no necessary part of a liberal education. Future leaders of men are graduated from high school and college with only casual and incidental knowledge of their own rights and duties, or of the legal structure of the society their votes will direct. We teach it only to those who want it as the working tool of a profession.

But Moses made Jewish law an indispensable part of Jewish education and culture. Manuscripts in early Israel were costly and rare, and few were able to read them. But Moses decreed that the whole law must be read to all the people once in seven years. Even the King must read it. No people have found in the law such deep meaning; none have taken it so seriously in daily life. It made up most of the Jew's intellectual life; upon it he

meditated when alone and discoursed when in company. This widely shared heritage of law was a cohesive force that for centuries bound the generations of Israel together intellectually and spiritually, though they were widely dispersed. What figure more fitting than Moses could stand as the symbol of Law that is a power within men as well as a power over them?

Long after we are gone, these heroic lawgivers will represent to generations which stand before this gift in silent admiration the highest ideals of the legal profession, the veneration and preservation of our heritage of Truth which is Law, and of Law which is Truth.

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32D STREET AND ELM AVENUE
BALTIMORE, Md.

Oldest Protestant Church

(Continued from page 25)

hardwood floor was laid over the chalk rock. Five years ago a new fireproof roof was put on the building, to comply with the town's building regulations, replacing the first roof. Except for these replacements, and exterior plastering done in 1899, the church remains as built.

The chancel rails and the window frames were hand-hewn from native walnut. The base and stand of the font were also carved from walnut and placed on a base of chiseled limestone.

The building is entered from the west, through a 14-foot-wide vestibule. The main part of the church is 26 feet wide and 52 feet long (east to west). The vestry room, which measures 11 feet by 14 feet and 3 inches, is at the southeast corner of the building.

The story is told that during the Civil War the building was used as a stable by Union troops quartered in

Lockhart and it is said that the old chalk slab floor bore evidences of damage from the horses' hooves. Other sources state that the church was used as a hospital, which is likely, for with the extremely mild winter climate of the Lockhart area, livestock need not be sheltered in enclosed buildings. But whatever its function during the War and the Reconstruction period afterward, it stands today as it did then, a sturdy and thoroughly adequate structure, characteristic of the men and women of its congregation from the beginning.

Bishop George Washington Freeman was the first non-resident bishop to enter the building and Bishop Alexander Gregg, the first bishop to have charge of Texas exclusively, was the first resident bishop to preach there.

A history of the church, being compiled by one of its members, will be completed and published in 1953, when the church building will be 97 years old and the congregation 100 years old. The story of the oldest Protestant church building in Texas—Emmanuel Protestant Episcopal Church—is known far and wide, and scarcely a day passes but one or more out-of-town visitors drop in to look over the historic building. The members would not think of building another church.



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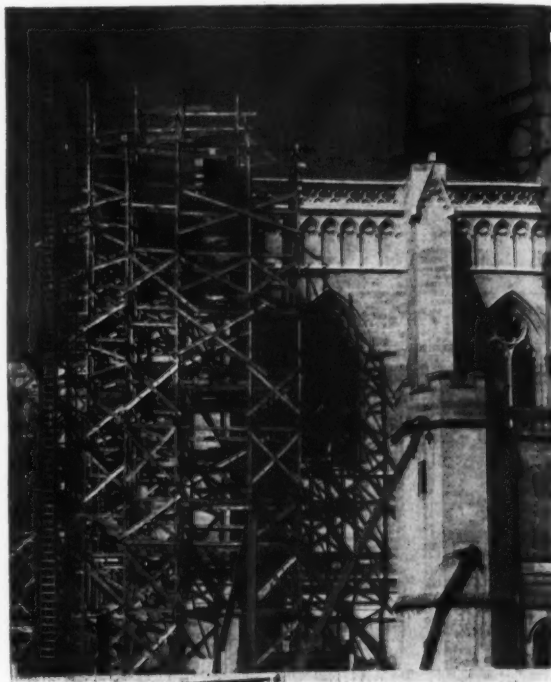
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SUMMER, 1950

N.C.A. Annual Meeting

(Continued from page 22)

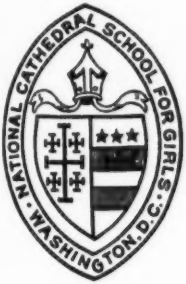
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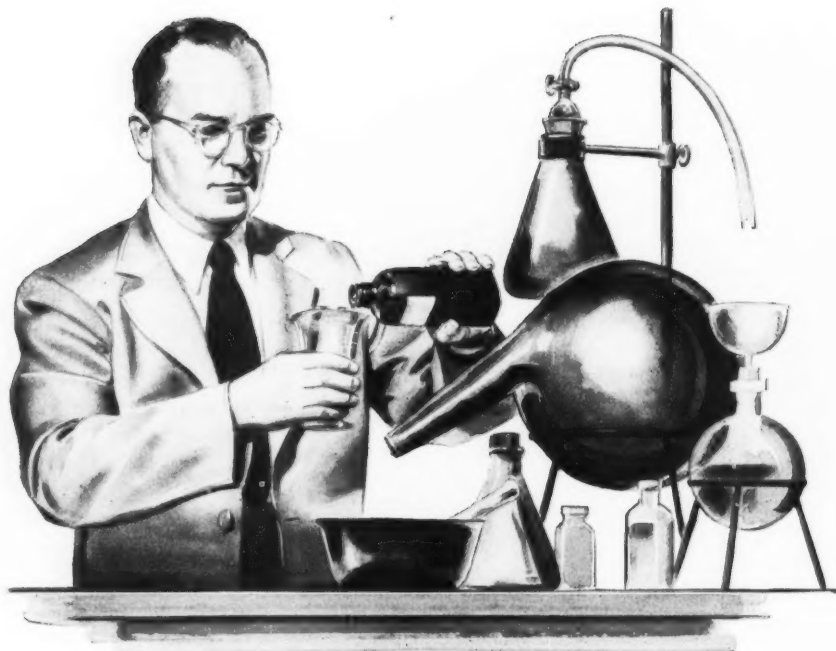
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SUMMER, 1950

The Story of Stained Glass

(Continued from page 17)

glass, and supplies the rich and varied effects in the finished product. Now the separate pieces are taken down, cleaned of wax, and refired in the kiln. In some cases, this operation is repeated several times.

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